

¶ Houres of recreation,
 or Afterdinneres,
Which may aptly be called

The Garden of Pleasure:
 Containing most pleasant Tales, worthy
 deedes, and wittie sayings of noble
 Princes & learned Philosophers,
 with their Morals.

No lesse delectable, than profitable.

Done firste out of Italian into English by
 JAMES SANDFORD GENT.
*and now by him newly perused, cor-
 rected, and enlarged.*

Wherein are also set foorth diuers Verses and
 Sentences in Italian, vvith the English to
 the same, for the benefit of stu-
 dents in both tounes.

Edw. Palmey
 ¶ *Imprinted at London,*
 by Henry Binneman.

ANNO. 1576.



AD CLARISSIMUM
virum D. Christo-

phorum Hattonum Regiæ Maiestatis
Archisatellitem.

GRÆCE.

Ζωόντων θανάτῳ ἡμῶν λαμπρὰν διὰ φήμην
σηματισ' ὥστε βίῳ λίσσεται καὶ σώματι μακρὰν.

IDEM LATINE.

*Quandoquidem remanet post mortem fama superstes,
splendida clarescat sero tua funere virtus.*

ITALICE.

Se fama noi fa viuer ne'l auello,
O che sia sempre il vostro nome bello.

GALLICE.

*Peu qu'on vit en mort, seulement par renommée,
Je pri qu'après longue vie soyez célébrée.*

ANGLICE.

*With soe suruive in death by nothing else but fame,
I wish long life with prayse in death may raise your
name.*

To the right Worship-
full Maister Christopher Hatton Es-
quier, Captaine of hir Maiesties Garde,
and one of the Gentlemen of hir
Highbnesse priuie chamber,
long life and feli-
citie.



HE diuine Plato
 Prince of Philo-
 sophers (ryghte
 worshipfull) saith:
 that then cōmon
 wealthes shoulde
 florish, when Phi-
 losophers wer ru-
 lers, or when Prin-
 ces gaue themsel-

ues to the studie of Philosophy: A worthy saying
 no doubt, and in these dayes here at home ve-
 rified. For what Prince is recorded better to
 haue gouerned his common wealth, than our
 most worthy Queene, to the greatest cōmen-
 dation of hir sexe: what Prince of the aūcients,
 if he now liued, coulde rule a cōutrey amidst
 these broiles of war, in such greate quietnesse?
 God surely preserueth hir grace, hauing the
 name of **ELIZABETH**, to wit, gods ful-

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ne *ſſe* goddeſedeth vs *Angli*, as *Angeli*, according
 to ſaint Ieroms alluſion: God kepeth vs, as if we
 were not of this world, for ſo Virgil calleth vs *di-
 uiſos orbe Britamos*. God graunte wee looſe
 not this ſtate of bleſſedneſſe here in earth, as
 Lucifer and his Angels did in heauen. And no
 doubt we ought too thincke that wee haue a
 Prince ſkilful, not only in Platos Philoſophy
 & all good learning, but alſo in the heauenlye
 Philoſophy, for the ſetting forth whereof the
 Almighty doth euery way bleſſe hir, and ma-
 keth hir ſafe frō the bitter ſpite of them that en-
 uie at hir prosperous raigne & quietneſſe: which
 God defende from forraine diſturbes, and
 ſuch as vnder the colour of friēdſhip may come
 out of other countries too ſalute hir Maieſtie,
 bringing with them woorkers of miſchiefe and
 ſowers of diſſention. The Queene of *Saba*
 wente very farre to ſee *Salomon* and heare his
 wiſedome, and very many in theſe dayes haue
 come out of farre countreys to ſee the Queene
 of England endewed with *Salomons* wiſedome.
 For none almoſt is ignorant, that hir highneſſe
 withoute interpretour vnderſtandeth the Em-
 balladours of diuers countrys, and ſo wiſely
 aunſwereth them in theyr owne language,
 that hir counſaile (which excelleth in wiſedom)
 coulde not ſay more vppon long conſultation,
 than hir maieſtie did on the ſodaine: which de-
clareth

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sheweth hir sharpnesse of wit, learning and memory. Let not antiquitie boast of hir Muses, of hir Sibils, of hir *Pythia* : nor the *Pythagoreans* of theyr women Philosophers. Let not the *Socratics* bragge of *Diotima*, nor *Aspasia* : nor let the monuments of Greece auunt of theyr women Poets, *Sappho*, *Corinna*, *Erinna*, *Praxilla*, *Telephilla*, *Cleobulina*, and others. VVe may now easily beleue the *Romans*, that the daughters of *Laelius* and *Hortensius*, and *Cornelia* mother of the *Gracchi* were moſte eloquent matrons, ſith Englande hath ſuche a learned and eloquent Queene, with Ladyes alſo of the ſame ſorte. VVe know this doubtleſſe, we know this, that nature hath not condemned that ſexe of ſloweſſe or dulneſſe.

Englande hath had & hath at this day noble Gentlewomen famous for their learning, as the right honorable my Lady Burleigh, my Lady Ruſſel, my Lady Bacon, Miſtreſſe Dering, with others. There liued of late yeares in Germany *Olimpia Fulvia*, a Gentlewoman well known for hir ſkil in the Greeke and Latine tong, hir workes ſufficiently witneſſing the ſame. *Politian* highly commendeth one *Cassandra Fidelis* a *Venetian* Gentlewoman, in a letter whiche he wrote vnto hir, who beginneth it with hir praiſe, in this ſorte:

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O decus Italia virgo quas dicere grates, quasue referre parem. &c. And proceeding he comendeth hir euen to the ende of his letter for hir excellencie of knowledge. If she, and *Olimpia Fulvia* were alieue as the other are, they woulde giue place, as the other doubtlesse do, vnto hir Maiestie, as wel for hir learning and wisdom, as for that she is a Prince, and would lay with the and all faithfull subiectes,

*O decus Anglorum virgo clarissima viuas,
Donec terrigenis præbebit lumina Titan, that is,
O virgine Queene, our greatest gemme,
God graunt you liue so long,
As Titan shall his light giue out
the earthly broode among.*

As it is a glory to Englande, and a praise to hir Maiestie to rule with mercie, to set forth Gods worde, and by wisdom to keepe hir common wealth in peace: so contrarywise, it is a foule reproche for other Princes abroad to bee ouercome by a Queene in al vertues, whilst they rule with tyranie, oppressing godlinesse, and disturbing the common quietnesse. As Christ our Sauiour did earst take flesh of a Virgine for our saks: so is to be hoped, that as hir highnesse hath bene a mightie pillar of Gods Church, she shall al o waxe mightier in power and spirite, to the vtter confusion of Antichrist, and be a peerelesse

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lesse virgin in these dayes, that shall doe greater things: for besydes the goodly endowments of hir minde, the Almyghtie hath giuen hir highnesse such a Maiestie, that it hath daunted stout warriours, as it did Marquise *Vitelli* few yeres past at VVindfor, who was sent from the Spanishe king in Embassage, and greatly desired to see hir grace, for that the golden trump of fame had so muche blased hir vertues and giftes of minde, which alone of themselves make one blessed, & which also needing no outward help, can neither be taken away from any, nor abate with time, nor perish with death: al other things being frayle, transitorie, and for a time, whiche bycause they are guided by fortune & chaunce, euery man whether hee be riche or wise, is so muche the more to be accompred of, as he despiseth them. Hir Maiestie endowed with the giftes of the minde, body and Fortune, did (as it appeared, and as he confessed) so muche appall him, that he sayd: He was neuer so out of countenance before any other Prince, as hee was in the presence of hir highnesse. He was knowen to haue bene an excellent warriour: & yet the countenance and wordes of a Queene, put him almoste oute of conceyte. VVherfore there must needes be some diuiner thing in hir Maiestie, thā in the Kings and Queens of other countries: which hath lōg since shewed it selfe,

A.v.

and

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and daily doubtlesse wyll shine forth too the comferte of all English menne and too the glory of GOD: for if the consuming of the worlde wyth fire bee not shortly, at leaste the electe oughte too hope that God wyll shewe some wonderfull iudgement vpon the wicked, whiche going aboute vtterly to destroy the Godly, shall be by them rooted out from the face of the Earthe. For what else can bee gathered by those visions that were seene in *Polland*: by those Earthquakes that not long since haue hapned here at home and abroad, and that straunge star which miraculously apared almost three years past by *Cassiopea*, hauing three starres in a triangle, and the fourth starre making it a quadrangle, whiche receyueth that Crosse with the wordes whyche the bloudy murderers in Fraunce ware in theyr cappes, as both together appeare in the Margente.

The French Papists meane by their *vn Dieu* one Pope: by *vn Roy*, one Tyranne: by *vn Foy*, one Papisticall fayth: by *vn Loy*, one Tiran- nicall Lawe. But all they that feare God ought too embrace one God almightie, one Kyng Iesus Christe, one fayth in him, and one Lawe of hys. The Papistes seeme to professe this, but their doings argue the contrary: and therefore the electe muste thinke that they ware thys to their owne confusion in the ende.

More.

vn Dieu, vn Roy,

* — * — *

vn Foy, vn Loy.

*

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Moreover the Captiuitie of Babylon endured 70. yeares, whiche may be thought too prefigure the Captiuitie of the Gospel in these latter dayes: for from the yeare of our Lorde 1518. in the whiche Martine Luther began truely too preache Gods word, which forthwith became captiue with fire, sworde and all crueltie, too 1588. are iust. 70. yeares, in the whiche yeare. 1588. according as *Iohannes Regiomontanus*, who wrote. 40. yeares paste, *Schonerus*, *Leuitius*, and other greate learned men agree, some greater thing shall bee done: and *Iohannes Regiomontanus* speaketh more at large than the rest: for hee sayth, if the wicked worlde shall not then perishe, and the sea and Earth bee brought too nothing, at leaste gouernementes of kingdomes shall be turned vpside downe, and there shall be great lamentation in all places. Howe true all these things are, and howe likely the one or the other is to come to passe, I referre me to the iudgement of the Godly and learned. If God come not ere it bee long personally to iudge the quicke and the deade, yet the opinion of some is in the meane while too bee regarded and must take place, who maintain that as Christ is come already in flesh, so shortly wil he come in spirite, to iudge and vtterly ouerthrowe the wicked

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wicked that go about to deuoure his chosen, to the ende that he may be glorified by the godly that shal suruiue the horrible affliction of that great and horrible day that Ioel Chap. 2. speaketh of, and say moreouer, that his Gospel shal haue free and peaceable passage ouer all the worlde, and that lastly when he hath bene glorified vniuersally, he wil come personally with glory to raise the dead to life, receyuing the godly into his euerlasting and glorious kingdom, and depriuing the wicked of his presēce, and putting them into vnquenchable fire: whether this special comming in spirite be to be severed from his personall cōming in glorie, let the learned Diuines iudge. If our sauiour Christ shal come shortly in glorye to iudge the world personally, (as some suppose,) who say also that in the yeare of our Lord. 1583. the periode of the seuenth great coniunction is complete: and that then shalbe the Sabbath of nature moste horrible to the wicked: hir most noble highnesse shal receiue a noble crown of glory in the heavenly kingdome: If otherwise he come mightier in spirite to giue a further light too mens minds, to shewe himselfe a fearefull iudge of the wicked, to roote them out from the face of the Earth, to haue his name glorified vniuersally in the mouthes of all or most parte of mē, as it is nowe in the leaste part, to be knowne of
all

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al men as God and King vppon the earthe, all
confessing one fayth and liuing vnder one law,
hir moste excellent Maiestie veryly muste bee
thought one that shall do greater things ten-
ding euery way to the glory of God. *Postellus*
a French man knowen of many for his learning
aswel in languages as otherwise, hath written
a booke erroneously thorow some malancholy
humor, that as Christ died for mankind, so
also that a woman muste dye for womankind:
belike he dreamed so, and so wrote. *Aristotle*
saith: *Melancholici maxime vera somniant*, Me-
lancholy persons haue the truest dreames: but
they are to bee deuided, according too suche as
write of this argumēt, into dreames figuratiue,
and dreames shewing things to fall out accor-
ding as they are dreamed, or else intoo mixed
dreames. If this be a dreame, it must needs bee
figuratiue, and to be vnfolded after their pre-
cepts in this sort: Death signifieth a quiete lyfe,
for they that are dead be at rest. That a woman
should dye for women, signifieth that some rare
and godly woman shoulde liue and raigne in
greate quietnesse, and preserue a greate multi-
tude, as Christe saued all by his death and passi-
on: and to triumphe ouer hir enimies as Christ
did ouer death. If this interpretation may agree
to any woman aliue, our most excellent Queene
is she: for doth not hir highnesse raigne in great
quietnesse?

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quietnesse: doth she not saue many thousandes of men, women and children, fleeing hither for succour: doth not shee triumph ouer hir priuie enemies, that enuie hir quiet state: hath not she triumphed also ouer hir open enemies? Behold how from errour to truthe, howe from a fable to the veritie I am come. Some may perchaunce marueile (right woorshipfull) why I continue thus farre hir Maiesties praises: to whom it may be answered, that I am sure your worship, with others, take plesure to heare the praises of none so much as of hir Maiestie: and I delite to write of none so much as of hir Grace, who is the best knot in this Garden, that holdeth Englishmen together: who is the sweetest floure in this Garden. God graunt that we may long enioye hir with pleasure, not fading as a floure, but lasting as a pretious Jewel or diamonde that vnneth yeeldeth to age. It may be saide I flatter. I answer, Is it flattery to speake the truth, to confesse and put in writing the vertues of a most noble Princessse, and to say that the sun giueth light to the world? To flatter, is to faigne that to be in one which is not: to make one belecue that to be in a man which he hath not. Let greater wittes enterprise to write of this great matter. As the field of hir Highnesse praises is very large, so is there a cunning workman required, whose skilfull eloquence may better blase
so

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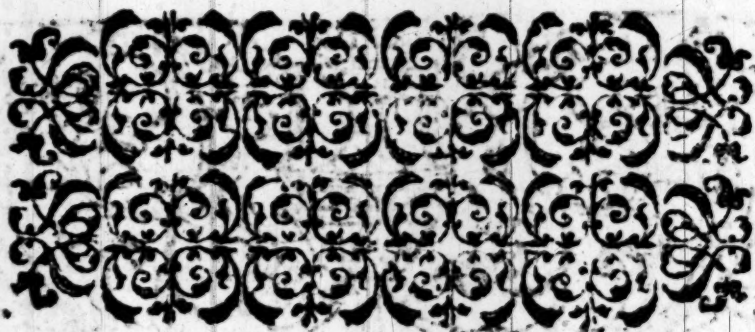
So rare vertues. This finally I hope in God, that
as too represente and figure himselfe too the
worlde hee hath chosen among starres the sun:
among people, linages, tongs and nations, the
beleuers: among seeds the wheate, & the breade
made thereof: among trees and plants, the vine
and his fruite: among flowers, the Lilly: among
birds, the simple Doue: among tame beastes, the
lambe and sheepe: and among the wilde, the
Lyon: that he wil preferue you from al dan-
gers, & graunt your wor:ship lōg and pro-
sperously to garde that Prince whome
the three golden Lions passaunt
with the three Lilies do re-
presente.

*Your worships most
humbly to commaund
James Sanford.*



To the Reader.

THere are two thinges (gentle Reader) whiche I trust will make my booke acceptable to thee, to witte, pleasure and profite: and bee whiche linketh them together, beareth awaye the pricke and prayse (as Flaccus sayeth.) I haue in sundry places where the verses of diuers excellent Italian Poets are cited, translated them, and ioyned the English and Italian together: the lyke haue I obserued in certayne Prouerbes and Sentences in the ende of the Booke, whiche besyde other profite that maye be receyued of them, they will somewhat helpe and delight Gentlemen, and others that desire the knowledge of the Italian tounge. Wherefore take in good parte these my laboures, whiche I wyshe to profite thee so muche in readyng, as I haue bene delygnted with them in writing.



Sayings and deedes notable, as wel graue as pleasant.

That bookes are wise and faithfull
counsellours.

King Alphōsus of Arragō, being
asked what counsaylours he best
allowed of & founde most profi-
table, answered forthwith, booke:
bycause without fear, without flattery, with-
out grieve or any rewarde, they tell me faith-
fully al that which I seeke to knowe. And
Cicero sayde: Oh deare booke, O pleasaunt
familie: booke do alwayes stand thee in stede:
if thou list, they speake: if thou wilt, they hold
their peace: they are ever ready at thy com-
mandement: they be not outragious, not
rash, not rauenous, not gredie, not obstinate,
as every other familie.

That a merrie conceite stoutly & pleasantly
spoken by the Captaine, giueth cou-
rage to the Souldiers.

When a souldiour came to Leonides, and
tolde him the number of his enimies
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was so great, that for their darts men could not see the Sun, he answered him pleasantly saying: And wil it not be a great pleasure to fight in the shadowe?

That Nature warneth vs to shunne
superfluous babbling.

ZENO seing a yong man that babbled ouer much, sayde thus vnto him: Marke this my son, that Nature hath made vs two eares, and one mouth, bycause we should heare muche, and speake little. The same Zeno being demaunded howe farre truth was from falsshode? answered: As farre as it is from the eyes to the eares.

That according to the iudgement of
the wise, mannes ignorance
is exceeding greate.

SOcrates, hee whiche by the Oracle of Apollo was iudged the wisest man alyue, helde, that ignorance was the mother of presumption: And therefore vsed ostentymes to saye: This I knowe onely, that I knowe nothing. And Themistocles, the wyse and sage counsaylour, being an hundredth and six yeares olde, sayde at his death, that he was vnwilling to dye when he had begun

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begun to knowe howe to liue .

That constant and valiant men make a
iest of grieve and payne.

SOlemon the Sophist, when he was greatly tormented with the gout, merily sayd:
If I haue neede to goe, I haue no feete: If
I haue any thing to doo, I haue no handes:
but yf the gout take mee, I haue both handes
and feete.

That the chaunces of Fortune are
straunge and maruellous.

Of the Marke Antonio Batistei, an Italian, hauyng lost fyue hundred crownes in a drowned shippe, went as desperate to hang himselfe: But beeing aboute to fasten the roape to a beame, he founde there hidden by chaunce a thousande crownes: wherefore he beeuyng exceeding ioyfull and merrie, tooke them, and exchaungyng the haulter for the crownes, went awaye. Nowe beholde, not long after, the owner came thither to see them and handle them, who not fynding them, but in theyr place seeyng a halter, was overcome with so greate sorowe, that withoute any more adoe hee hong himselfe with it.

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That with the constancie of the minde,
the strokes of fortune and men
are borne off.

Seneca saythe, that whersoever a man doth
hide himself, Fortune and the malice of the
people will finde him out: and therefore the
mind ought to drawe to his invincible rocke
of cōstācy, wher dispising al worldly things,
the darter of Fortune and men without any
hurte may fal down to his feete. And master
Lewes Almanni, a very fine Italian Poet, to
the like purpose sayde:

*Al miser huom non gioua andar lontano,
Che la Fortuna il segue ouunque ei fugge:
Ma'l valoroso, & saggio
Stelle, Fortuna, & sorte.*

Vince, & rinasce in morte: that is,

It nought auayles the wretched swight
To go farre from his wonted place,
For Fortune followes him in sight,
where ever he doth flee, apace:
But he that worthie is and wise,
Doth ouercome by wisdoms might
The starres, and Fortunes cankered spight,
And doth in death eftsonnes arise.

That wise men make answere to euery
deepe demaunde.

Thales

THales Milesius one of the seven sages of Greece, being demaunded what thing was of all other most auncient? he answered, GOD, bycause he hath alwayes been: what thing the fairest? the world (said he) for that it was the worke of god: what was the widest thing? place, bicause it cōprehēdeth every other thing: what thing was most profitable? hope, bycause when all other welth is lost, this remaineth alwaies: what thing was best? vertue, bycause without hir no good thing can be spoken: what thing swiftest? the mind of mā, bicause in a momēt he rangeth througħout y^e whole world: what thing strongest? necessitie or destinie, bycause it ouercōmeth every other accident or chaunce: what thing most easie? to giue other men cōsel: what thing most difficult? to knowe our selfe: what thing wisest? time (said he) bycause it attaineth all things.

Howe soone brute beastes are satified
and howe insatiable men are.

SEneca was wont to say: The Bull filleth himself in a little medow: a wood is sufficient to feed many Elephants, but mā througħ his ambition and greedinesse, can neither be satified with the whole earth, nor yet with the Sea.

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That experience is gotten with time.

ARistotle sayde that yong men can not be wise, bicause wisdom is gotten by experience, and experience by time. And he said mozeouer, *¶* where wisdom hath most credit, there fortune hath least to do. And hee in like maner hath written, *¶* yong men are simple, soon won, & light of beleef, bycause thei haue not proued or known *¶* doublenesse, craft & unfaithfulnes of wicked mē. Therefore. *S* Peter admonishing youth; hathe diuinely sayde: *A dollescencesubditi estote senioribus.*

That crafte is deceyed with craft.

COrax promised Sofius to teach him rethorike, & Sofius promised to pay him his hire when he was taught. But hauing afterward learned, he would not satisfie him: wherefore Corax sued him. Sofius trusting in his arte of Sophistrie, asked him wherein rethorike consisted? Corax answered, it consisteth in persuasion. Then sayde Sofius, if I persuaue the iudges that I owe thee nothing, I wil paye thee nothing, bicause I shal ouercom in law: if I persuaue them not, I will not pay thee, bicause I haue not learned to persuaue: therefore it wil be best for thee to giue ouer thy enterprise. But Corax that knewe moze than he,

he, wrestled his argument after this sorte, and sayd: Nay rather if thou persuade the iudges thou shalt pay me, bicause thou hast learned to persuade: if thou do not persuade them, thou shalt paye me, bicause thou shalt lose to me the matter in suite: so that euerye waye thou oughtest to content me.

That by the multitude of lawes made, the abundance of vices is declared.

ARcesilaus sayde, that even as where there are many physitions, there are also many diseases, so where there are many lawes, there be also or els haue bene many vices, because vice doth grow before the lawe.

The opinion and counsels of Epicurus

EPicure sayde, that thou shouldest rather see wyth whom thou oughtest to eate and drynke, than that whyche thou oughtest to drynke and eate: For to lyue alone wythoute freendes, is the lyfe of Wolues, and other wyld beasts. The same Epicure sayde: we are borne at one tyme, neyther is it graunted vs to be twice borne: and also that whych wee little esteeme, wee are euer in daunger of death. Therefore thou beeing not owner of to morowe, prolong not the tyme, but liue meryly to day.

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That the nature of man is wauering and troubled with diuers passions.

The noble Laurence Medices being in a very good company, and deuising together touching mans nature, this man laide one thing, and that man an other: wherfoze he being requested to say his opinion, declared it curteously without any study, in this maner.

Teme, spera rallegrasti, & contristà,

Ben mille volte in di nostra natura

spesso il mal la falieta, & il ben l'attristà

sperà il suo danno & del ben ha paura.

Tanto ha'l viuer mortal corsa la vista:

Al fin van'è, ogni pensier, cura: that is,

A thousand times a day our nature is in hope and feare,

In mirth, in sadnesse to, and many times a heauie cheare:

The good in hir doth worke, & th: il doth eke hir merie make,

She hopes hir hurt and losse, and for the good doth fearefull quake,

Our mortall life doth stil but little see:

And at the end our thoughtes & cares baine bee.

That Fooles cannot stand quiet.

When Solon was in companie, and belde his peace according to his wounte, there was a presumptuous fellow who said to him that he spake nothing bycause he was a foole:

To whom Solon without otherwise altring himself, answered wisely, saying: That there was neuer found foole that could stand quiet.

That abstinence is the defendresse
of vertue.

Socrates in Plato sayd, that he that desireth to loue vertue as much as he ought to loue his country, loueth aboue al things abstinēce, and fleshly will and appetite as Mermaides. Epictetus the Philosopher comprehendeth the whole sum of Philosophie in these two wordes *Ἀνέχῃ καὶ ἀνέχῃ*, *h* is, beare, & forbear: in the first he admonisheth vs, that we should endure aduersity with a stout courage, in the seconde that we should absteine from will and appetite.

What is the best and the worst
parte in man.

Nacarsis the Philosopher being demaunded what was the best and worst part in man, answered, the tong. The same philosopher was wonte to saye, that it was better to slide with the feete than with the tong.

That Princes ought to see iustice kept.

Ambyses a moste seuer King, caused a iudge, although his very frēd, to be skinned

ned, who iudged accordyng as he was bry-
 bed, and not accordyng to the law: and cau-
 sing the iudgement seat to be couered wth
 his skynne, he made afterwarde the sonne
 of him being dead to sitte vpon it in iudge-
 ment. The same p^{ri}nce aboute hys owne
 royall seate, had in great letters of gold these
 verses w^{ri}tten in effect:

The king with great rygour ought heede to
 take.

That Iudges the law do lame neuer make,
 For if the, bande, and wreath asyde hir face,
 Both honestie and reason loseth^{er} place.

That true Nobilitie is deryued
 from Vertue.

Pope Urbane the fourthe, a Frenche man
 borne, was of a base linage, but very well
 learned and eloquente: wherefore vppon a
 tyme the Kyng of *spayne* vpb^{re}aydyng hym
 wth his fathers vnnoblenesse, hee aunsw^{er}-
 red hym after thys manner: It is no vertue
 to be borne noble, but to doo noblye (as I
 haue done) is vertue and nobilitie. The same
 Byshop gaue freely for nothyng all offices
 and benefices, saying, that he that buyeth an
 office, must needes sell it.

That

That hee is yong that is in health, and
riche that is not in dette.

VIncenzio Pescioni, a wise and a pleasant
Italian Gentleman, trauspled in good
company, and they chanced on a time to rea-
son among themselves of age: And hee be-
ing asked how many yeares olde hee was,
he answered that he was in health. Hee be-
ing asked of an other howe riche he was: he
answered that he was yōg inough that is in
health, and riche in deede that is not in det.

That good counsel doth ouercome an
armie, and that one errour cau-
seth great ruine.

EVripides spake oftentimes this sentence
woorthye of remembrance, that in warre
one counsel alone ouercommeth euery kinde
of armie: So contrarywyle, an errour brin-
geth bothe thee and thine to ruine. Socra-
tes comprehended in the same sentence not
onely warre, but all mannes lyfe. And the
most noble Boiardo very trimly hath writ-
ten heerevpon.

*Sanamente si suol spesso vsare,
Questo nobil proverbio fra la gente,
Che si bisogna multa ben guardare,*

Dal

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*Dal primo errore, & inconueniente
E sempre mai con l'arco teso stare:
Sempre mai esser cauto, & prudente,
Diligente sugliato, accorto, attento,
Ch'un disordin che nasce ne fa cento.*

This prouerbe is wisely much wont to be bled
Among the people, that we ought to be heedfull
Of the first errour and faulte not yet committed,
And alwayes bowe bent in hand to stand watch-
ful,

warie, wise, diligent, prudent, and aduised.

That one growing misorder breed not a hundred

That by meanes of suttle and pretie
iesting, men somtimes auoyde
both damage and shame.

Of Francesco de Seminara was put in
prison, bicause hee had playde away his
substance at dyce: for the which he being so-
rowfull, sayde: This Maior putteth me in
prysō bicause I haue playd mine own, what
would he do, if I had playd his? The Maior
hearing this pleasāt saying, caused him to be
taken out of prison, and forgauē him.

That it is more miserable to be
borne than buried.

The people of Thrace were wont to weep
bitterly when their children were borne:
But whē they were dead, they accompanied
them

of Pleasure.

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thē to their graue singing & laughing. The
which custome Euripides approueth in these
verses saying:

The yong bozne childe with teares bewayle we
ought,

As he that is to great miseries brought:

But being dead, and from troubles at rest,

For his short lyfe we ought to make a feast,

And carry him laughing vnto the graue.

That neither for frendship, neither
for any other thing, we ought
to do things dishonest.

Publius Rutilius, a noble and seuerer yong
man, refused a certaine dishonest demaūde
of a friende of his, wherupon he being angry
sayd vnto him: And what neede I thy friend-
ship then, if thou do not for me that which I
require thee? But what neede I of thine (an-
swered Publius) if I should do for thee, that
which is dishonest?

That in matters of lyfe and death a man
ought not to put him selfe rashly
into any mans hands.

The moste noble Alcibiades being cited to
Sicile by the *Atheniens*, to purge himself
of a mortall punishmēt, would not appeare.
Wherefore a *Sicilian* sayd to him: What be
you in doubt of your peeres? I wil not in
this

this case (answered Alcibiades) truste to my mothers iudgement : what doe I knowe whether she wil take the black for the white or no?

That the fashion of the nose doth sufficiently declare the nature of a man.

The *Persians* loued bending noses, whiche the *Greekes* call *Grypi*, and they loued them so, bycause *Cyrus*, whom they loued above all other their kings, had a nose of that fashion. But there be two sortes of *Grypi*, or bending noses; the one is, that descendeth from the forehead, and goth as it were streight even to the ende, as *Cateline* had: the which sorte *Aristotle* holdeth for the signe of an ambitious and shamelesse person, referring the likenesse of that nose to the *Goate*, and the mynde to the nature of the *Rauen*. The other sorte departeth from the foreheade, and about the middle of the nose, it somewhat ryseth up, going afterwarde towardes the ende, it hath a comely turning, as had that great Captayne called *Scipio Africanus*.

This *Aristotle* iudgeth to bee the sygne of a valiaunt and honest man: And that nose is lykened to the *Eagles* beake, and the mynde to his noblenesse.

A most

A most noble comparison of Ciceros.

Cicero sayde, that as men without any in-
forcement, do moue the partes of the bo-
die by the will and mynde: so God through
hys diuine power dotye moue and alter the
whole worlde.

That learning is muche sette by
of wyse men.

Alphonfus kyng of Arragon, Naples, and
sicile, hauing vnderstode that a certayne
king of Castile had sayde, that learning was
not meete for noble men and gentlemen, he
exclaimed, saying: These are the wordes
of an Ox, and not of a man:

That wee ought not to be so homely with
Princes, that *decorum*, that is, semelinese
or that whiche becommeth the
person, be ouerpassed.

Augustus the Emperoz was neuer wont
to make refusall of any person almoste,
when he was bidden to meate: a certayn Se-
natour desyring him to supper, he went, but
he entertayning him very iugardly, & almost
after his ordinarie, Augustus at his departing
listened to his care, and sayd aloude: I knewe
not that I was so great a familiar of thyne.

That

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That their souerayntie is short which
rule by violent meanes.

When it was reported to Dionysius, that
his sonne to whome the kingdome de-
scended, had rauished and defloured a noble
mannes daughter, he caused hym to be sente
for, and sharply repprouing him, he demanded
whether he knewe that hee beeing his father,
had euer vsed any such violence? You had not
(answered the yong man) a kyng to your fa-
ther. And thou (sayd the olde man) shalt not
haue thy sonne a kyng, if thou committe these
enormities.

That truth of al things is the
mightiest.

DArius asking certain Philosophers, which
of these three things was the strongest, ei-
ther wine, or a woman, or truth : Zorobabel
answered, that truth was the strongest of all,
which al the residue allowed, and therto gaue
their consent. And Lodouico Martelli an ex-
cellent Poet, vpon this vertue saith:

La verita è figliuola del Tempo

Ha forza & virtù sopra ogni cosa,

Onde sempre risplende come il sole. that is,

Truth is times daughter, & ouer al hath might,
wherefore she still shineth as doth the suns light.

That

That speedinesse to become great in
a realme, doth preuent enuie.

PLutarke sayth, that we must abstaine from
beanes, that is, we ought not to meddle
with the ministration of a common weale, bi-
cause it is full of perils, and that it can not be
without rebuke or damage. In olde tyme the
cōsent of people was declared by beanes, whi-
ch yet remaineth at Venice. Not withstāding,
whosoever will haue p̄motion in the com-
mon wealth, oughte to procure diligently to
come soone in reputation and power: for by
speedynesse enuie is auoyded. And Aristotle
to this purpose sayeth, that fire smoketh not,
nor glory breedeth not enuie, if the one and
the other doe quickly shyne abroade.

Americ answered to a fond demaund, of
one asking, when the greatest con-
fusion shal be among men.

The most learned and famous William
Budee, being demaunded when the grea-
test confusion that might be among mē, shold
be, he readily answered: at the day of the re-
surrection of the dead, when every one shall
seeke the partes of his bodye. He spake it in
mirth, bycause that then therin shal be no con-
fusion.

C.

VVhat

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What the companions and daughters of pride are, and wherein false felicitie doth consist.

Christopher Landin sayth, that the companions of Pride are, Curiositie, Arrogancie, Ambition, Couctousnesse, superfluous Joy, fained humilitie, and libertie to offende. And that the daughters are vnreuerence, heresie, disobedience, baynglorie, hypocrisie, boasting, obstinacie, discorde, and enuie. And in an other place to an other purpose hee sayth, that the false felicitie of the worlde consisteth in these five things, Lordship, riches, honoz, fame and bodyly pleasure.

That clemencie shineth in a Prince
about other things.

The young Theodosius was a Prince of wonderfull gentlenesse and clemencie. He being demaunded how it was possible, that hee dyd not put to death none of them that offended hym, sayde: I had rather be able to rayse vpp the deade, than to put to death the lyuing: for there is nothing in men more prayse worthe, (but specially in a Prince,) than to forgiue iniuries. And the diuine Petrarch sayde: And yet muste clemencie not
refuse

refuse the societie of due punishment, notably
saith Seneca.

Nobilissimum vindictæ genus est parcere.

The noblest kind of reuengement is to forgiue.

That loue causeth infinitie errours, to
the damage and shame of him
which foloweth it.

Mister Lewes Alamanni, a very courte-
ous Gentleman, seeing a freende of his
desperately in loue to committe infinite er-
rours, with the moste greuous losse of his
substance and honoꝝ: and fynally to be made
a mocking stocke to every man, he pleasantly
admonished him after this maner, saying:

*E già gran tempo ch'io conosco assai,
Quanto amor sia nimico al buon consiglio:
Ma tra noi è tal conoscenza homai,
Che sicurtà come vedete piglio,
Di ricordarui, che sta sempre in guai
Chi in donna adora il variabil ciglio:
Et quanto più ne l'huom sormontan gli anni,
Piu si scema il fauor, crescon gli affanni.*

That is to say,

It is now long ago: since I well knewe
How great a foe loue is to counsel graue,
But now already is such knowledge true,
Betweene vs two, that (lo) I boldnesse haue,
To tell you, that he dwelles in during payne,
C.ii. That

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That doth adoe the womans chaunging herte:
 And as frayle yeares encrease, Colours raigne
 Surceaseth, and great sorowes dayly growe.

VVhy princes learne better to ryde
 than any other thing.

CArneades the philosopher was wonte to
 say, that Princes sonnes do learne nothing
 better than to ryde: bycause that while men
 flatter them, they can not perceyue the truth
 of things: but the horse, that passeth no more
 for a kynge than a kyte, will ouerthrowe hym,
 if he ryde not well and wisely.

That in all things we ought to choose
 the cunningest men.

The counsellors of Florence, deuising among
 themselves about the skilfull making of a
 grauen image, they called to them one Dona-
 tello, a famous and an excellent Grauer and
 paynter, who asked for his workmanship fif-
 tie crownes: the counsellors thinking that it
 came not to so much, were displeased with
 him, and gaue it to doe to one of the same sci-
 ence called John, being but a meane grauer:
 He did it (for the time hee had) as well as hee
 coulde, and demaunded afterwarde fourescore
 crounes. The Counsellers maruelling at so
 great a summe, were sozie that they put it in-
 to his

to his handes, shewing him that Donatello, man so excellēt, asked but fiftie to do it. Lastly, they being not able to agree among themselves, they remitted the matter to Donatello, who by & by gaue iudgemēt, that the counsellors shuld pay John threescore & ten crownes. Then the Counsellers being moued, remembering that he himself would haue bene contented to doe it for fiftie, Donatello courteously sayde: It is true, and I was wel contented, because I might haue done this image (being the workeman I am) in lesse than a moneth, but this poore man (that scarcely can be my scholar) hath bene about it about six months. Hereby at one instant he wittely reuenged himself of the iniurie receyued of the counsellors, and reprobued the other for insufficiencie, and worthily praysed himselfe for his vertue.

That some are sorowfull for things
that make other ioyfull.

O Ne of *Perugia* was sorowfull and wepte miserably, bycause his wyfe hanged herselfe on a figtree. To whome a neyghbor of his, whispering in his eare sayde: Friend, how is it possible, that in so greate prosperitie thou syndest teares to weepe? Giue mee I praye thee, a grasse of that figtree, for I wold plant

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it in my garden, to see what my wife can do.

That subtiltie vsed in season, is sometimes an incredible helpe.

There was in *Andwerpe* an excellent advocate, which had taken in hand to defend (as the manner is) a man of a most wicked life : when he was before the iudges, he sayde to the iusticer, who taketh parte agaynst the persons arraigned, and who also was desirous to haue that fellowe hanged: Sir, be you content that I defend this honest man? I am content sayd the Iusticer. Then the advocate turning to the Judges said: Marke sirs, this man ought not to be hanged, for the Malgraue himselfe (such is the title of the iusticer) that hath accused him, and that soughte for his life, hath consented that he is an honest man, and honest men, as you knowe, are not hanged.

Why Fortune is blynd, foolish, and foule.

The Philosophers say that Fortune is blind, foolish, and foule. Blynde, because shee seeth not where shee throweth hir selfe : Foolish, for that she is variable, vncertain, & vncoustant: Foule, for that she is wicked, greedy, and dishonest. Wherefore the most learned

learned Alciate to this purpose sayth:

When y^e Octavian had won Brutus in the field
Before he kild himselfe with sword imbrud with
bloud,

He cryed maynly, no w^o doth haples vertue yelde,
W^aquish^t alone by gredy fortune nought & w^od.

That the common people doe bewray
themselves, both by their de-
des and wordes.

When vppon a tyme a ioyfull feast was
to bee made in *Florence*, for some good
newes, a woollen weauer, intending to haue
himselfe knowne, and to appeare honourably
after his maner at the sightes and playes, ca-
ryed forth his wyues clothes, to the intent to
lende them to some vse: Hys wife making
muche a doo for this, the husbände sayde: Hold
thy peace thou wayward woman, for to doe
my selfe honour, I will not onely lende out
thy cloathes, but also put thee in Chiaso.

The Bay tree hath diuers and noble ver-
tues and significations.

The Bay tree is consecrate to Apollo, by
cause hee running after Daphnis, a verye
fayre dainsel, of whom he was enamored, she
through feare recommended hir selfe to Iupi-
ter, and hee for pitie tourned hir into a Baye
tree. Wher vppon from that tyme forwarde

C.iiij.

Phœbus

P hœbus tooke some of the bzaunches to trim
 his harpe, and weareth them alwayes about
 his forehead : And also it is consecrate to hym,
 for that he is the god of diuination, bicause that
 if one put the leaues theroſ vnder the heade of
 an other that ſleepeth, it maketh him to dreame
 of true things. And the bay tree euer groweth
 green like vnto vertue, which is alwaies green,
 and alone among all other trees, is ſafe from
 lightning, as vertue alone is ſafe from enuie:
 And it is called Laurell of laude, and ſo in old
 time it was called, by reaſon that the auncient
 Greekes, and afterwarde the Romaines dyd
 with maruellous prayſe trimme the temples
 of thoſe conquerors, that did enrich or defend
 the weale publike, euen as they alſo trimmed
 thoſe Poets, whiche excellently did ſette forth
 the vertues of other : Wherefore the famous
 Petrarcha, whiche was called to ſo greate ho-
 nour at Rome, ſaith:

*Le corone de fiori alli donzelle,
 Quelle d' allor o a' Ceſari, e poeti
 Si danno, e gli ornan come 'l cielo le ſtelle.*

The crownes of flouris, of virgins pure are ſworn
 But them of bayes, the Ceſars heades adorne,
 The ſame alſo are vnto Poets geuen,
 Trimming the temples, as the ſtarres do heauen.

How one may receiue commoditie
euen of his enimies.

ANtisthenes sayd, (other attribute it to Xenophon) that a man oughte to marke that whiche his enimies say : for they be the fyrste that know his faulter. And he added, that as the good Physitian taketh some remedies euen of serpents, so ought the wise man take some profite euen of his enimies.

That fortune, for the continual turning of
hir whele, suffreth no mā in the highest
degree to rest in quiet.

Peter of Albizi being in so gret worship in
Florence, that he surpassed all other citizens
of long time, both for authoritie and prosperitie,
it happened that when he made a goodly banket
to many of his friends, there was sente to him
a boll of siluer full of confites, and among them
lay hidden a nayle. The whiche nayle laye
afterwarde vncouered, and being seene of all
the feasters, it was interpreted, that hee was
put in remembzance, that hee shal staye
vnder the whele of fortune, bycause she ha-
uing broughte him to the highest, it coulde
not be, but that if she continued to make hir
wonted compasse, she would turne him down
to the bottom. The which interpretation was

first verified by his ruine , and afterwarde by his violent death. Wherefore wisely sayth Solon, that none can bee called happye untill hee happily die.

That craftie men do couer vices vnder diuers colours.

When the Philosopher Aristippus was blamed bycause he lyued too sumptuously, he sayde pleasauntly : I beleue that it is no ill, for if it were offence, men would not do as they do, in the celebration of the feasts of the gods.

That an vniust Iudge giues sentence on his side that giueth him the greatest bribe.

One of Pistolia being called to be an arbitrour betwene two that were at variance, toke of the one a vessell of oyle, with promise to giue sentence with fauoure : The other knowing of this, incōtinently sent him home to his house a very fatte hogge, desiring hym that he would be fauorable . Whereupon the good iudge gaue sentence on his side that gaue the hogge. Which his aduersarie vnderstanding, ran forthwith towards him , and was sorrowfull for the trust hee had of him, and for the reward he sent him: the iudge pulling him aside

Ande, sayde: Understande brother, that there came into my house a hogge, whych synding thy vessel, brake it, and the oyle ran oute, so that I haue forgotten thee: but doubt not, another time I will restore it thee.

That in aduersitie true friends are
discerned from fayned.

Cicero sayde, that like as the swallows appeare in sommer, and in winter are not seene, so fayned freendes in tyme of prosperitie shewe themselves, and in aduersitie absent themselves. And Ennius sententi-ously to the same purpose sayth:

Amicus certus in re incerta cernitur.

In doubtfull matters he is tryde,

That doth a faithfull friend abide.

And Ouide lykewise hereupon wrote after this sort:

Tempore felici, multi numerantur amici,

Dum fortuna perit, nullus amicus erit.

whē welth abound, then many friends we nūber
may

whē goods decay, then frendes do flee away.

And Ariosto notably sayth.

Alcun non può saper da chi sia amato,

Quando felice in su la ruota siede:

Perche ha i veri, & finti amici al lato,

Che menstreu tutti vna medesima fede.

Si poi

*Se poi si cangia in tristo il lieto stato,
Veltà la turba adultrice il piede,
Et quel che di cuor amà riman forte,
Es amà suo signor dopo la morte.*

How man can tel who loues him in his minde,
When happie he doth sitte vpon the wheele,
For that he sayned frendes and true do. h. synde
By him, in whome he one selfe faith doth feele:
If flourishing once fortune looke behinde,
The flattering flocke then turneth backe the herle,
And he that loues with hart soil neuer soare,
And loues his lord: when he is layde in grate.

What great faithfulnessse a chaste woman beareth to hir husbände.

ARmenia, a noble woman, and of excellent beautie, comming from a great feast that kyng Cyrus made, was demaunded of hir husbände by the way howe she lyked the beautie of Cyrus, (whiche was such as all men marvelled at) she answered chastly after this sorte: Husband, to tell you the truth, as long as I was there I did not once looke vp: therefore I can not tell you howe fayre or soule Cyrus or the other be.

That controuersie in lawe, is the losse of time money, and frends.

Two kinsmen fel at variaunce for a matter, in whiche eche of them claymed a propriety: after variaunce they went to lawe, and after law to open contention, whiche is properly to say, to open warre. Then one of them wyser than the other, called his fellow asyde, and in effect vled these wordes vnto him, saying: Kinsman, first this I put thee in minde of, that it is not honest that couetousnes shold separate vs whome Nature hath ioyned together: Moreover, you muste vnderstande, that all controuersies in law are no lesse doutfull than warre: Every man may at his pleasure begin to stride, but when he list, he can not ende. Our variaunce is for thre hundred crownes, if that we go to lawe, we shall spend halfe so muche more vpon Notaries, proctors, aduocates, Judges, and in making of frendes: we must needs attend, flatter, trauaile to and fro, wearie our selues, neuer be quiet: and finally, when I recouer my sute by iudgement, the losse will be greater than the gayne. Is it not better, kinsman, that we here agree among our selues, and that we deuide betweene vs the money that we should giue to these gredie persons? Graunt me one moytie of your challenge, and I will graunte you the moytie of myne: In so doing, we shal obey nature, we shall

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shal not be in hazarde, and shal auoyd infinite troubles. But where as also you wyll not yelde to any thing, I yeld to the whole: for I had rather that this money should remayn to you, than come to these threues. Wherevpon the aduersarie beeing moued, as well for the reasons, as the curtesie of his kinsman, yeelded to him willingly, and wisely agreed among themselves.

Philosophers make but a trifle
of Fortune.

A Sclepiades the philosopher falling blynde by chaunce, was nothyng at all sozie, but rather iesting meryly sayde: I haue made a good hande, for before I went alone, and now I goe with company.

A mans vertue is esteemed euen
of the enimie.

Metellus surnamed for his victories Macedonicus, when he heard that Scipio Africanus was dead, although he were his mortall enimie, hee wente forth of his house sore greued and discontent: and comming into the market place, many tymes hee horribly cryed, saying: Run my citizens run, for the walles of our citie are fallen downe.

That

That debtes ordinarily do take a mans
 sleepe from him.

When a Romaine knight was deade, it
 was founde that he owed more than five
 hundred thousande Ducates, the whiche thing
 in his lyfe time hee had with a merve cheere
 kept very close. Afterwarde his goods came to
 be solde: and among the rest of his household
 stufte, Cesar Augustus commaunded that his bed
 shold be bought for him, saying that it would
 serue to make one sleepe, seeing hee that was
 so farre in debt coulde sleepe thereupon.

That wise men thinke it a folie to endeuor to
 come to highnesse and honour.

The Erle Maria Mathew Boiardo, a verie
 wise man, reproving a cosyn of his, that
 inconueniently went out of the Duke of *Mi-*
lans wages to goe serue the kyng of *Naples*,
 who made him greate proffers, & greater pro-
 mises, sayde vnto him:

Ye wretched wightes, that neuer sleepe in rest,
 Ye that desire to clymbe to high degree,
 That is with many griefes and sorowes prest,
 Do you turne backe to honours fickle glee:
 Meanes must be sought to haue your soze redrest
 For that your wittes from you bereft we see,
 And wel you do not know what you wold haue,
 For then you wold your selues fro foilles saue.

The

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The man that is aduanced to high degree, oftentimes forgetteth both his friends and himselfe.

O Ne Benedetto of the *Albizi*, (a familie so called) went to reioyce with his friend for the good fortune happened to him : whiche friend of his, was to the dignitie of a Cardinal promoted. But the Cardinall being swolne and puffed vp with pride for that degree, making as though he knew him not, he asked him what he was. Whereupon Benedetto a noble yong man and a stout, being displeased, changed forthwith his purpose for the which he came, and sayde: And it please you my Lorde, I am come for our friendships sake to lament with you your fortune, or rather blyndnesse, that hath brought you to this degree : for such as you be, as soon as you clymbe vp to the like honour as this is, you lose so much your sight, your hearing, and the other senses, that you do not onely forgette your selues, but your friends also.

The follie of a prince, the displeasure of a woman, and the vn faythfulnesse of a friend what, disorder they breed.

Candaules king of *Lydia* had a very faire wife, for whose beautie he through love warred

feared foolish: and it was not inough for him
 to prayse him to all men, and discover to all
 men the secrets that he vsed with him in wed-
 locke, but also woulde haue witnesse thereof:
 so he shewed him on a daye thorowe a cleft
 bare naked, withoute his knowledge, to his
 dearest friende Ligus: Who seeing so fayre a
 thing, was so farre in loue with him, that hee
 thought of nothing else, but howe he mighte
 obtayne him, eyther by loue or force. The wo-
 man on the other syde, perceyuing his hus-
 bands doings by his speche, and that he had
 lastly shewed him to Ligus in that sort, thought
 that shee was betrayde, and that the Kyng
 woulde participate with other his delightes,
 wherupon shee tooke so greate anger, that forth-
 with shee was at the commaundement of Li-
 gus, and consented to the death of his husband,
 and gaue him selfe to the murdering adulterer,
 together with the kingdome.

That three thyngs chaunge the
 nature of man.

Aristotle sayde, that thou shalt see thre
 things, (if thou doe marke them well,)
 that cause the Nature and condytion of a
 man to chaunge, that is, Lordship, a woman,
 and wyne.

D.

That

That the subtleties and deceytes of Cortizans, or rather whores, are great, and not to seeke.

A French Gentleman being in Rome, went on an evening to lye wyth a Cortizan, the whiche in the night takyng occasion, buyed a piece of a chayne of golde which he had. The nexte morning hee putting it about his necke, hee founde that where it was wonte to come foure tymes aboute, it would now come but thre and a halfe. Then the Cortizan commyng before hym, looked vppon hym wyth shewe and countenaunce of maruayle, and sayde thus : Sir, doe you feelee anye grieve as mee thinkes you doe ? and the woman sayde mozeouer : I can not tell whether you haue taken anye colde, bicause your heade is wahren greate, and your face swolne : and in speaking this, shee put a glasse in his hande of that sorte, whiche maketh thyngs appeare greater and larger than they are. The Frenchman looking in the glasse, and seeing so great an alteration of his heade, hee stedfastly beleueed that his head was swolne, and had taken some straunge disease : wherevpon being very sorrowfull, and maruelling no moze at his chain, wore it on that fashion, afterwarde wofullye telling his friends of that swelling of his head.

That

That dispatch of businesse requireth the owners countenance and not deputyship.

Cato oftentimes sayd, that the countenance of the owner helpeth muche more than deputyship, meaning that every man ought to be presente in doing of his things, and not absent to commit them to other. So a *Persian* being demaunded what was the best thyng to fatten a horse, hee answered the owners eye. And an *Africane* being demaunded what doing was the beste to fatten the ground, hee answered the owners footsteps, both signifying the presence. Lykewise the Poet Ennius to this purpose sayd:

If thou be swysc, sweygh still in mynde
This precept, not to looke that friende
Or kinsman doe, for thee any way,
When thou thy selfe mayst doe and say.

That beautie is a heauenly gift and grace
of the auncientes in diuers sortes
prayed and esteemed.

Socrates called beautie a tyrannie of shorte
styme: Plato a priuiledge of nature: The-
ophrastus a secret decree: Theocritus a delec-
table damage: Carneades a solitarie kingdom:
Domitius sayde, that there was nothing more
acceptable: Aristotle affirmeth, that beautie

is more worthie than all the letters of commendation. Homere sayde, that it was a glorious gifte of nature: and Ouide alluding to him, calleth it a grace of God.

That the wickednesse of gouernours doth oftentimes cause, that the people rebel against the Prince.

BAttus of *Dalmasia*, being demaunded of Tyberius for what cause he rebelled so many tymes, and had made so greate a slaughter of the Romans, answered: You your selfe Cæsar be the cause, for that you appoint not for your flocke shepherdes for keepers, but ravenous wolues. Wherefore Plato diuinely sayeth, that we ought to be very circumspect and take great heed, how the gouernours, and commissaries or Lieutenants of cities and countreyes be broughte vp, and accustomed, to the ende that lyke hungrie dogs they become not wolues, and deuoure the flocke.

A notable way to know the qualitie of a man.

PAlingenius sayeth, that who so euer wyll knowe of what qualitie a man is, let him consider what manner friends he hath: for nature doth wyllingly accompanye him lyke the Florentine

Florentine sayeth for a prouerbe : *Iddio fa gli huomini, & s'appaiono*, that is, GOD maketh men, and they be seen. And Cicero in the person of Cato sayth : *Pares cum paribus facillime congregantur*. And in an other place he writeth *Mores dispares, disparia studia sequuntur*.

That stoute men and true Christians dye for the faith with incredible constancie.

Macedonius Theodolus, and Tatianus, being both Bishops and martyrs, were (in the time of Iuliane the Emperoure) roasted for the faith vpon a grediron. So they hauing fire vnderneath them that burned cruelly; Macedonius turned to the iudge, & smyling sayd: Oh if thou take pleasure to eate mans flesh, turne the other side to, to the ende thou mayst finde vs well broyled and seasoned.

That in this life are two states to be desired, the one of Princes, the other of Fooles.

Seneca sayde, that in this worlde there must needes be borne a King or a foole: A king to be able to reuenge wrongs, and to be able to correcte and chastise mens vices: A foole, for not to acknowledge offences, and not to thinke of any thing.

To breake faith and promise is a thing detestable and greuouly to be punyshed.

Mercurie delighting among other things, in thefte, in strife and robberies, had stolen Apollos kine, whiche none sawe but one man called Battus: to whome Mercurie gaue one, with condition, that he shuld conceale the thefte. Afterward to make triall of his sayth, he turning himselfe into the lykenesse of Apollo, came vnto hym, and prompted hym a Bull, if he coulde tell hym of his kyne. Battus blynded wyth the gayne, discovered them. Wherevppon Mercurie being displeased, turned him into a stone, which of the ancients is called *Index*, *lapis parius*, *lapis Heraclens*, *lapis Lydius*, and *Coticula*, in Englishe a touchestone.

Howe ill fortune may be more easily endured.

THales Milesius being asked, in what manner a man might more easily abide aduersitie, he answered: he shall endure it, if he see his enemies in worse estate than himselfe. And the noble Alamanno sayth to this purpose:

The man unhappie hath two comfortes
true laid vp in store,

The one is, to recall to minde
the tyme he liued before

In greater grief, the other is also to haue in mind,
If in the woꝛlde in woꝛse estate hee doth an other
finde.

VWith what suttletie greate Princes ought to
reigne, after the opinion of Homer.

LEwes the eleuenth King of *Fraunce*, had
(as it is verye well knowne) greate warre,
and muche to doe with the Lords and Barons
of his realme, among whiche the Constable
was also his aduersarie, albeit secretlye. But
afterwarde when that the King had overcome
all these Lords, the Constable who (as I say)
was not manifestly discouered, sente to excuse
him selfe to the King, shewing that he had ben
alwayes loyall and trustie to him, and to haue
done his maiestie greate service: wherefore hee
desired to know if he might with his good will
returue freely vnto the Courte? To whome
the King, who knewe euerye thing, and that
would assure hym, and correcte hym, an-
swered: That he needed not to excuse him-
selfe vnto hym, bycause I doe verye well
perceyue (sayde hee) the Constables loy-
tie, and the greate service hee hath done mee:
wherefore I yelde to his requeste, and I must
needes saye, that I doe stande in neede of such
an heade. Afterwarde, turnyng hym aboute
to a Secretarie, sayde verye softly in his eare:

It is true that I neede that bead, but off from his shoulders. And saide moreouer: Hee that knoweth not how to dissemble, knoweth not how to raigne. This is the same King that was wounte to saye, when pryde rydeth, losse and shame goe behynde.

That to be deceyued of friendes is to be excused, but to suffer to be beguyled of enimies is to be reprovied.

A Gesilaus sayde, that he blamed not them that were deceyued of their friends, but hee blamed them exceedingly, that did lette their enimies deceiue them: wherefore (he sayd) that I alwayes trust my friendes, but neuer my enimies: and he added this prouerbe:

God keepe me from my friendes,
For from foes I will beware

That a readie answere deliuereth a man
out of daunger.

PYrrhus king of the Epirotes, hauing vnderstanding that at a certain supper some had spoken amisse of him, hee caused them to bee called to him, and asked them if it were true, that they had spoken that against his honout which was reported to him? Then one of the hardiest among them seeing the matter disco-
uered,

uered, wittly answered after this manner, saying: If we had not lacked wyne Sir, wee would haue spoken much better of you than it hath bene tolde you, but the wyne fayled to soone. The whiche pleasant scule and playne cōfession, turned the kings anger to laughter.

That the fruite is gathered according
as the seede is sowne.

Seruilius going about to dissuade a law, that Pinarius made before, sayde: Tell me Pinarius, if I speake against thee, wilt thou speake amisse of me? according as thou sowest (answered Pinarius) thou shalt reape.

That mans desire is kindled through
things forbidden.

What greate force libertie hath in man, and how much things forbidden do kinde him, it may be considered by this example. Ther was in Arrez in our time an old mā which neuer was abode out of the countrey, which the captaine vnderstanding, caused him on a day in sport to be called to him, and told him, that he vnderstood y he went oftetymes abode out of the countrey to speake with the enimies. The olde man maruelling, sware stoutly, that neuer in all his life he was with-
D b. out

oute the gates : but the Captaine making as though he beleued him not, commanded him vnder grieuous punishmente, neuer after to go abroade: to be shorte, the olde man being kindled with desire vppon that forbidding, was the nexte daye after founde withoute the countreye. The lyke stoye is of Lewes, the eleuenth king of *France*, and of an olde man that neuer went out of *Paris*.

That valiant men and of profound witte,
doe conquere their enimies with re-
die and wittie answeres.

The olde Cosimo of the Medici, Duke of *Florence*, besides his other great qualities, was in his sayings and answeres verie wittie and graue. To maister Renald of the *Albizi*, (although other write to Palla Strozzi, who being by his meanes banished from *Florence*, had sent him worde, that the hen keekled,) hee answered, that shee coulde ill keekle oute of the neste. Two other rebelles, that sente him worde, that they slepe not, he answered, that hee beleued it, bicause hee had plucked sleepe out of their heades. To some citizens, who after their returne from banishmente sayde to him, that he wasted the Citie, and did contra-ry to Gods commandement, to dyue out of it
so

to many honeste men: he answered that it was better to haue a cittie wasted than losse, and that two yardes of skarlet woulde make an honeste man, and that states were not helde with *Pater nosters*. To women that asked him a little before his death, why hee kept his eyes shut, hee answered smyling, to accustome my selfe to death.

Leasing is hatefull and vn sufferable in all men, sauing in Phisitions.

Plato sayde, that lyes are to be boyn withall in Phisitions, in others not: bicause Phisitions oughte to comfozte the diseased, and to promise them health, euen til they be at deaths doze, bee it true or not. Dant the Italian Poet, doeth not only forbid lying, but also to tell any thing that is lyke a lye, warnyng vs wisely in this sorte:

*Sempre à quel ver c'ha faccia di menzogna,
De l'huom chinder le labbra, fin che ei puote
Perche senza colpa fa vergogna.* that is,
A man must still refraine to speake that thing,
which hath the shewe of vnt ruth and leasing,
For that without fault shame therof doth spring.

That riches in the iudgement of Philosophers doe prouoke wicked and hurtfull desires.

Antip-

ANtippus the Philosopher, hauing turned all his patrimonie into redy money, went to the sea side, and there caste it in, saying: Hence with a mischiefe you vngreuous appetites, for I drowne you, because you should not drowne mee.

That vanitie and lightnesse are peculiar endowmentes and qualities of women.

In a companie of gentlewomen and gentlemen of nobilitie, there befell a discourse of a noble woman of *siena* commonly accounted faire and honest: and albeit she were praised there in a manner of all men (as she that deserved it) there was one, who eyther for desire to speake agaynst, or for some repulse receyued of hir, reproued hir of vanitie and lightnesse: Wherefore the honorable lady of the *Pecci*, which was present, forthwith said: May if you take vanitie and lightnesse from women, what shall they haue left?

That a princely magnificence ought to be measured with the nobilitie of the giuer, not with the basenesse of the receyuer.

Perillus one of the friendes of Alexander the great, desired him money for the dowrie of

of one of his daughters. Wherefore Alexander appoynted that he shoulde haue fiftie talentes giuen him : but Perillus sayde, that ten were enough for him. I thinke wel (sayd Alexander) that ten ar inough for thee, but it is not inough of me to giue so fewe.

That Loue is a monster, like to Chimera.

Chimera was a monster, which as Fulgentius writeth, is paynted with thre heades, the first of a Lyon, the seconde of a goate, the third of a serpent: which monster he lykeneth to loue in this manner, saying that Loue hath thre heads, the beginning, the middle, and the ende. The beginning, for that it is cruell and proude as the Lion, hee vnderstandeth by the first head of Chimera. The middle, because it commeth to the art of a goate and lecherous, as the Goate is, he vnderstandeth by the seconde heade. The ende, because there remaineth the popson of sinne, and wounde of repentance, hee vnderstandeth by the serpent, being the third head of Chimera.

That the deceytes of some women towardes their husbandes are great and greuous.

When Henry the eyghte reigned, there was in London a gentlewoman, perre

in goods, but riche in beautie, and very wanton. She had twelve sonnes, the first was hir husbantes, the residue other mens. Nowe she falling grievously sicke, and waxing worse & worse, was sodeynly in daunger of death: Wherefore vpon a tyme she causing hir husband to be called to hir, sayde vnto him: William (so was hee called) I must nowe mocke thee no longer: vnderstande, that of all these sonnes there is none thine, but the eldest: because I was true to thee but the first yeare. The husbante was astonied, and all those children, whiche by channce sate there aboute the fyre eating, were at a staye. The mother followed hir purpose, and began to reckon vp in order their fathers. Whiche the yongest hearing (O myghtie nature) not above foure yeares olde, whiche had breade in one hande, and cheese in the other, layd downe his meate, and holding vp bothe his handes together, in trembling wise turned to hir, and sayd: Oh my deare manime, giue me I pray you, a good father. The woman commyng to his father, named a famous and a riche man: Wherefore the boy beeing very mery, and taking his meate agayne, sayde: I am in very good case, seeing that I haue suche a father.

A shrewd

A shrewd and pleasant rebuke of Diogenes
towards a wanton yong man.

A Yong man very wantonly attyred, asked
Diogenes concernyng some matter: who
sayde to him, I am not to answere thee, except
thou first lifte vp thy clothes before, to the ende
that I maye see whither thou bee a male or a
female before I tell thee myne opinion.

That ouermuch talke is very trouble-
some to the hearers.

A Pollonius blamyng ouermuche speaking,
sayde: If those lothsom: babblers did re-
ceyue so greate grieve in their long discourses,
as they giue to other, they would speake lesse.

A futtle crueltie, but tyrannous
and monstrous.

CAligula the Emperoure, was a mosse
cruell monster, who when a sicke man
lefte him some thing by his will, and after-
warde dyed not of that discale, to the entente
hee myght bee sure to haue his bequest, caused
him wickedly to bee slayne, saying that he had
made a mocke of lyfe, seeing that hee hadde
lefte an heyre behynde him: Wherefore Plau-
tus sayeth very well: Man to man, is no man
but a Wolfe.

That

That prosperitie and aduersitie chaungeth
commonly the nature of men.

Of the Robert of *Pandolfo Pandolphini*, reasoning of the prosperitie & aduersitie of me, and how these made them muche to change in nature and condition, suttley affirmed, that it was no maruell. For the comming from one state to an other (sayd he) is euen as if one woulde goe from one countrey to an other: where of necessitie, wee muste sende an other heire.

That a lyar is not beleueed when he
telleth the truth.

Aristotle being demaunded what lyers got in telling their baine leasings, answered, nothing else but that when they tell the truth, they are not beleueed.

The customes of Princes are diuers, according to the diuersities of their natures.

Pope Nicolas the thirde of the *Orsini*, a man learned and very well manered, banished out of *Rome*, aduocates, proffours, notaries, and that lyke generation, saying that they liued by poore mennes blood. But Martin the fourth his successour, caused them to retorne agayne: as soone as he was made Pope, saying
prouer=

proverbially, that they were good men to dray water to his mill.

VWhen a man of all other liuing creatures, is the best, and when the worst.

Aristotle sayd, that it is a priuiledge of nature, that the Lyon is not cruel to the Lyon, nor the Leopard to the Leopard, nor the Tigre to the Tigre, nor finally the Dragon to the Dragon vnto violence: but that every kynde of brute beastes doth peaceably assemble together, and fyght agaynst other kynde of lyuing creatures vnlke to them. Only man (sayde he moreouer) doth persecute man, so that he alone of all other creatures in his kinde cannot lyue in safetie. Wherefore Aristotle to this purpose prudently sayd, that euen as a man when hee is ruled by reason, is of all other liuing creatures the best, so when hee is not ruled thereby, is of all the worst.

That vnreasonable demaundes deserue foolish aunsweres.

Plautius pleading, and crying out in a certain controuersie, asked Cestius with a loud voyce, for what cause a glasse falling downe should breake and not a sponge? To whome Cestius accordinglye aunswared: and for
C. what

for what cause doe thrushes flye hygher than
boates?

That many persons doe foolishly, and to
be mocked, that abate their age.

One in the presence of Cicero sayde that hee
was thirtie yeares olde. Cicero answered,
it is true: for it is more than twelue yeares
past since I hearde him speake it. And to an
other, that to the ende he might seeme young,
reherfed many follies of his age, hee sayde:
When we studied logike together, thou wast
not bozne.

That pouertie maketh a man safe
euen amidst murtherers.

Hilarion of *Athens*, was extreamely poore,
and meeting theues in a wood, chaunged
nothing at all, but laughing said: You are de-
ceyued: wherefore they asking him why hee
laughed, and wherefore he was not afrayde
as other were? he answered: bicause I am na-
ked, I am not afrayde.

That husbendes ought to giue credite
to their wiues, that their chil-
dren be their owne.

Barnarde Amidei was sorrowfull, bycause
it was reported, that his onely sonne was
not

not his, but an other mans : wherefoze Petrarche his friende pleasantly reproued hym saying : Thou oughtest rather beleue thy wife than an other, bycause that she knoweth it better than any other . And to this purpose I will tell you a pleasant tale. It is not long ago, since there was at *Siena*, a noble man whiche had a very faire wife, but somewhat suspected of vncastitie. So they hauing one onely sonne, it chaunced that the mother had him one daye in hir armes, and played wyth him : wherefoze the father seeing him, looked now on him, now on hir, sighing, in such sorte that the woman asked him why he sighed: I wold spend (said he) sighing afresh, the moytie of that I haue, to knowe certainly that this chyld were mine, as thou knowest that hee is thyne. To so straunge a saying, the woman without chaunging hir countenaunce, answered : You neede not pay so muche: if you will giue me the value of a thousande ducates, I will certifie you. The husbände thynking it impossible to bee certified, promised largely. Wherefoze certaine of their kinsfolke being called to be iudges, and the case being tolde them, the wife tooke the chyld in hir armes, and turning vnto hir husbände, sayde : Sir, you confesse that this little infante is myne,

is it not true? I do cōfesse it (sayd he) but what of this? Then he reaching him forth to him, added moreover: Holde heere, for I will giue him to thee. Now be you sure that he is yours. The kynnsfolke beeing very well satisfied with laughter, commended greatly the wyse woman, and worthily condemned the man.

VVhat kynde of men are most noble.

Diogenes beeing demaunded who were the noblest men in the worlde? he answered: Those which despise riches, glozpe, pleasures, and finally lyfe: And whiche ouercome the things contrary to these: To wit, pouertye, infamy, grief, and death, endurynge them with an vnconquerable courage. And Socrates beeing demaunded what Nobilitie was? he answered, temperance of the mynd and body.

That it belongeth to a Princes magnanimitie, to forgiue offences receyued in baser Fortune.

By reason that king Charles the eight dyed wythoute heyres males, the Crowne of Fraunce came by succession to Lewes Duke of Orlens. Now when some of his fauourers had maliciously put hym in remembraunce, that the tyme was come to reuenge the iniuries

ries that were done him when hee was Duke,
hee answered with a valiant courage, That it
belonged not to the Duke of *Orliens*, that the
king of *Fraunce* shoulde reuenge his wrathe
and grudge.

That the diuine maiestie is a thing to
men incomprehensible.

Simonides the Philosopher, beeing asked of
Hiero the tyrant, what maner thing **GOD**
was? tooke one dayes respite to make answer,
the nexte day hee tooke two dayes, afterwarde
foure dayes, so doubling the time. In the ende
Hiero asked him for what cause hee made no
answere, but still asked longer tyme. Bycause
the more I thinke vpon this (sayd Simonides)
the darker I finde the thing, and the more I
confounde my selfe therein. And the most per-
cing Dant wisely saith:

*Matto è chi spera che nostra ragione,
Possà transcurrer l' infinita via,
Che tiene vna sustantia in tre persone.
State contenti humana gente al quia,
Che se potuto haueste veder tutto,
Mestier non era partorir Maria.*

that is,
He is vnwise that thinks his wit so sure,
That it may ouerrunne the endlesse way,
Which holds in persons thre one substance pure.
E.iii. with

with things below (O men) contented stay,
 And if you had bene able all to see,
 Then Mary needed not deliuered bee.

That a mans goodnesse appeareth
 in euery fortune.

O The Amerigo Zati intending to buy a slave
 in Constantinople sayde to him: If I buye
 thee wilt thou be honest? Although he you
 buy me not, (answered he) I will be honest.

That the maliciousnesse of mans nature
 hath nede of matter to work vpon.

O Nodemus Chius, hauing overcome a cer-
 tain conspiracie, was counselled by them
 that tooke his part, to banishe all bys aduersa-
 ries out of the citie. But hee wisely answea-
 red: I will saue my selfe very well as I am,
 for if all my enemies goe awaye, and matter
 fayle to exercise the spitefulnesse of mans na-
 ture, discorde and debate woulde soone arise
 among our friends.

That some kynde of follies are plea-
 sant and delectable.

O The Atheus became so madde, that he told
 all men, that he was the owner of all the
 Ships that belonged to Pireus. So when they
 came

came home, withoute asking whether anye made a good voyage or not, with maruellous ioy he assembled them togither: lyke wise whē they departed, with infinite remembraunces and lessons, he licenced them. Wherefore whē afterwarde by the diligence of his kinsfolke and friendes, he was healed of that humoure by good Physitions, he pleasantly sayd:

Doutlesse my friendes, you haue me slayne,
Sith you haue taken from me all pleasure,
In drawing me by force from so sweete an error.

That it is most profitable in the estate of
wedlocke seldome to gather the
frutes of Matrimonie.

Licurgus beeing demaunded for what cause he forbad by his lawes, that the husbände should not sleepe with the wife, but wold that the one and the other should spende most part of the day and night with their equals, & that they should not but now and then, and priuily come togither: he answered for thre causes: first bycause they should be the lustier, not vsing carnal copulation superfluously. Secōdly, bycause loue betwene them should be alwayes freshe and liuely. Thirdly, bicause their children shoulde bee the stronger. Salomon sayeth, that there be thre soueraigne goods of Matrimonie, concoorde, faith and offspring.

That wisdom and experience is more to be required in a captain, than strength and outward shewe of body.

When a Captaine was to be chosen in *Athens* for some greate enterprize, the rulers brought to Isocrates and Timotheus, one Charetas, a strong and lustie man, but unskilfull and rashe, saying: Suche a personage is fit to be a captaine: No by God hee shall not sayd Timotheus, but hee shall bear the captains cloake and harneys: bycause hee ought to be made a captain that seeth very well that which hee hath before hym, and that which hee hath behynde him. And Epaminondas of *Thebes*, seeing a great armie without a captain, that is, without a valiant generall, sayd: Oh what a great beast is there here without a heade? And Chabrias of *Athens* (after Erasmus, some attribute this to others) to lyke purpose sayd that sentence worthe of remembraunce: That an host of Hartes is more to be feared than is ruled by a Lyon, than an host of Lyons ruled by an Hart.

That the victorie and luckynesse of the armie do depend of the captaines vertue and manhood.

The *Numantines* very warlike men, being discomfited & put to flight by Scipio Emilianus

lianus, their elders reproofing them for theyr cowardnesse, said: Are not these the same Romain sheepe, that wee before this haue so many tymes overcome & banquished? To whom one of the yong men answered: It is true that they bee the same sheepe, but they haue chaunged their shepherde.

That it is a detestable and a foule thing to suffer gold to beare rule in euery thing.

Propercius detesting the great couetousnesse that raigned in his tyme, setteth it forth effectually in this sort, saying:

Now this may well be calld a world of golde,
Because therewith all things are bought & solde,
For golde thou shalt be lobde, and set aloft,
For gold thou shalt a vertuous man be thought,
For golde is loue and honour also gotten,
For gold is faith, for gold the lawes are broken.

And Alamanno Describing the very same infirmitie of our tymes sayth:

*I gran perigli, i lung hi error d'Vlysse
Scilla, Cyclopi, Harpie, Syrte & Syrene
Di cui per mille gia si disse, & scrisse,
Son quasi nulla a gran truagli, & pene,
C'hoggi parte maggior del mondo cieco,
Sol per oro acquistar qua gin sostiene.*

Ulysses daungers great, and wandrings long,
The Scyls, the Cyclops, & Syrtes & Marmayds song.

Of which a thousand earst did speak and sayne,
 As none, are to the trauayles great and payne,
 That now most part of this blind world & vaine
 Doth here below in getting golde sustaine.

That liberalitie and clemencie are the
 best instrumentes to rule.

Pontanus said, that thei which desire to rule,
 ought to haue two things in minde, the one
 to bee liberall, the other to bee gentle. Bicause
 that Prince (sayeth hee) which vseth liberali-
 tie and gentlenesse, maketh bys enimyes bys
 friendes, the vnsaythfull, saythfull: hee purcha-
 seth other friendes, hee winneth loue and fa-
 uour, euen of the inhabitauntes of the farthest
 partes of the world: and finally hee is made
 lyke to God, whose proprietie is to do good to
 euery man, and forgiue sinners.

That wise men leaue not a certayne gaine
 for an vncertayne, although it be
 much greater.

When a fisher had taken in the Sea a lit-
 tle fyshe, hee went about to persuaade the
 fisher to gyue bym libertie, saying: I am
 now so little, that I shall do thee little good,
 but if thou doe let mee go, I shall growe, and
 so thou shalt haue more profite of mee. To
 whome the fisher sayde: I were a very foole,
 if I

if I shoulde leaue that gayne which I haue presently in my handes, although it bee little, for the hope of the gayne to come, albeit it were very greate. And he added this saying of Terence: *Ego spem pratio non emo.*

Howe muche Gods helpe can doe in humane things, and contrariwise, how much Gods wrath doth hurt.

Atlanta of the Ilande scyros, beyng a very fayre mayden, and swifte of foote, bee- ing wowed of many louers in waye of marriage, made a lawe, that hee that woulde haue hir, shoulde runne with hir, and if hee ouercame hir, shee shoulde bee his wyfe, and beeing overcome hee should suffer death. The which thing was attempted of many, but all had the foyle, and so they losse their liues. It chaunced that Hyppomenes seeing on a tyme such a wonderfull beautie, was kindled with the loue of hir, in suche sorte, that hee was determined to gette hir by waye of the cruell lawe. But hauing well bethought him of his enterprize, hee went afterwarde (lyke a wise man) to aske counsell of Venus: Who courteously gaue vnto him thre apples of golde out of the garde of the Hesperides, and taught him how hee should vse them. So he beeing entred
in

in his course, the mayden Atlanta ran swiftly before him. Wherefore Hippomenes, according as Venus had taught him, cast one of the three apples vpon the grounde, wherbypon the mayden waxing very desirous for that brightnesse, stouped downe to take it vp, but forthwith thorow hir swiftnesse shee ouertooke him and ran paste him. Then Hippomenes, caste downe the second that was fairer and goodlier than the first, so that the mayden also more desirous to haue it, lost so much tyme to take it vp, that the louer making haste, tooke a little vantage, which she being swift, soone recovered. Notwithstanding he seeing hir almost at the ende of the course, cast with good courage the thirde apple vpon the grounde much fairer than both the other, of the which the damsell being so muche the more desirous, with stedfast hope to ouertake and outrunne hir louer, stouped down to take it. But in the mean season Hippomenes running apace, overpassed hir, and was at the marke before hir. In this wyse hee being conquerour, ioyfully obtained the fayre Atlanta to be his wife. Wherefore hee not being able to endure the loue hee bare hir, in carying hir into hys countrey, brought hir into y^e holy wood of Cibele mother of the Gods, & there without reuerence of the place,

place, had to doe with hir. Wherewith Cibeles being offended, turned them both into Lyons, and sette them (as it is also seene) to drawe hir charyot.

When we must dine and suppe, according to *Diogenes the Cynike*.

Diogenes the *Cynike*, being asked of a certaine friende of his what tyme was best for a man to dyne and suppe, hee answered: He that is riche, when he will, and he that is poore, when he may.

That wise men make a iest of Superstition.

A Citizen of Rome, rising in a morning, founde that his shoes were gnawne with myse in the night: which thing seeming to him monstrous, & taking it to be a naughtie signe & token, wēt incontinetly soze dismayd to seeke Cato, & when he had founde him, with greate heauinesse hee asked him what so strange and maruelous a thing betokened? To whom Cato laughing answered: It is no maruel brother that the myse haue gnawne thy shoes, it had bin a maruel if thy shoes had gnawne myse.

That foolish and impertinent tauntes are soone wrested against the taunters.

Caius Lelius being a very noble man born, it happened that a man basely bozne quarelling

relling with him, sayd vnto him : Thou arte
vnworthy of thy auncestours, and thou (sayd
Lelius) art worthy of thy now liuing parēts.

That a mans counsell ought timely to be
thought vpon, contrariwise a
womans sodayne.

DEmocritus the Philosopher sayth, that in
councelles there is nothing worse than
speedinesse, for that is full of errours, wherof
sone ensueth repentaunce. And Bias of the
same profession of Philosophie, in like manner
sayde : that counsell had two great enemies,
to wit, speedinesse and anger . And Ariosto to
this purpose sayth :

The vnthought counsels of women be better
Than them which are of studie proceeded,
For this gifte alone to them is proper,
Among so many from heauen bestowed .
But may that mischance of men be redrest,
Which ripe aduise doth timely not auayle,
Where we to ponder oft in minde doe fayle,
Sometimes is studie great, and labour prest.

That vaynglorie is oftentimes repu-
ted for follie.

A Knight of *Milan*, a bayne and boasting
man, came to *Florence* in ambassage : and
when among other his vanities, he vsed brag-
gingly to change oftentimes the chaine he did
weare

were about his necke, Niccolo Niccolini, a mā
learned & ready in answering, maruelling at
his fashions, and dispising such great boasting,
sayd: One chayn is inough for other fowles, but
this mans follie is such that he needeth many.

That vayne ceremonies do little differ
from vayne lyes.

MAfter Giouanni della Casa sayde, that this
worde *Cirimonie*, that is, ceremonies, is
strange in the *Tuscan* tong, for that the an-
cient *Tuscans* knewe it not, and therefore
they could not giue it any name. And he sayd
moreouer, that impertinent ceremonyes doe
ordinarily little differ for their vanitie, from
lyes: and that sometyme they bee not onely
lyes and bayne flatteryes, but wickednesse and
treason, bicause by the meanes of them, men
do not only flatter and deceiue, but oftentimes
murder and betray their neighbour.

That euery man ought to speake of
his owne, and not of an other
mans profelsion.

HAnniball of *Carthage* being come (as a
banished man to *Ephesus*) to King Antio-
chus, was vpon a day requested of his friends to
go to heare Phormio, an excellēt Peripatetike,
who

who discourſing many houres of the office of a Captayne, and of the Arte of warre very eloquently, contented his hearers maruellouſlye. Wherefoze Hanniball being asked of them howe he lyked ſo worthy a man, hee ſmilyng answered : I haue ſeene in my tyme manye olde men dote, but I neuer ſawe anye that doted more than Phormio doth.

That God hath appoynted to euery man his office, and that he doth not allow that men ſhould goe beſide it.

Venus being beaten of Diomedes, would with weapon bee reuenged : but Iupiter calling hir, ſayd : Daughter myne, thy office is not to be occupied in warlyke affaires, but about women, and louers. Wherefoze attende about loue, kiſſes, embracings, and pleasures : And as for warlike affaires, Mars and Minerua haue the charge therof.

That it belongeth to wyſe and noble princes to maynteyne the ſafetie and ſtrength of the cōmunaltie.

Titus ſeruant to Alexander the great, went about to perſuade him to enhaunce all the cuſtomes of his empire. To whom Alexander nobly answered in this ſorte : I hate that gardiner whiche plucketh vp the rootes together with

with the hearbs : And loue that shepheard
which sheareth the sheepe, and skinneeth them
not. An aunswere doubtlesse ryghte worthy of
Alexander the great.

That Peace hath fīue great enimies.

Petrarcha was wont to say, that fyue great
ennimies of peace doe dwell with vs, to
witte, couetousnesse, ambition, enuye, anger,
and pryde : and that if these enimies were
banished, perpetuall peace (without doubt)
should raigne among vs.

An aduised and a byting answere.

There came a yong man a Greeke to Rome,
who very muche resembled Octavian the
Emperour, and all the people behelde hym :
wherefore the Emperoure caused him to
come before him, and marueling at so greate
a likenesse, asked him whether his mother
was euer in Rome. To whome the yong man
stoutly answered no, and not contented here-
with, sayde moreouer, but my father hath bin
beere oftentimes. Inferring hereby, that he
could not bee the sonne of Octavians father,
but that Octavian might be his fathers son.

That a bolde and warie aunswere deli-
uereth men out of great daungers.

A Man of the Countrey going home from the fildc, founde by chaunce a young man vppon the bed with his wife, and being about furiously to giue him a greate blowe vppon the heade with an Axe that he had in his hand, the woman with stedfast looke cryed out: Doe ii not, for he doth this for the God of loue, and I do it for thre bushels of cozne that hee hath promised me. Now peraduenture the Countreyman fearing the gods displeasure, or else being pleased when he heard of the thre bushels of cozne, turned backe, and the louers finished their labour.

That bountie, without good choise
is worthy blame.

Socrates (after Erasmus, other attribute it too Democritus) seeing a man so prodigal, that he gaue to euery person without any choyce, sayde: I woulde thou mightest dye an euill death, seing that thou making euery man partaker of the Graces whiche are virgins, doste make them harlots. And Ennius to the lyke purpose sayde:

Benefacta malè locata, male facta arbitror. that is
Good turnes ill bestowed ill turnes I deeme.

That prouidence auoydeth the greatest
daungers, and rashnesse wor-
keth the contrary.

The swallowe falling into the company of other birds, as soon as she first sawe hempe so wren, sayde: we had neede picke by this sede, for I see well that we are layd in wait for: but they laughing hir to skorne, called hir foolish prophete. When the hempe was growne, the swallowe told them that it stode them vpon to looke aboute, and for all thys they scorned hir. The hempe ripeneth, and the swallowe againe giueth them warning to go away. In the end seeing that they made no accompt of hir counsell, she withdrew hir selfe from the birds companie, & drew neere to man, where she liueth, where she singeth, and abydeth in safetie: but by the means of hempe, nets and snares are made for other birdes.

That rigoure and sharpnesse of masters maketh seruants vnprofitable and vnapte.

Aristotle sayde, that we oughte to haue regard and compassion of seruantes: for if they do weepe and feare continually, although they were neuer so wittie by nature and willing to do well, the force of their wit, & minde is taken away.

That God alone is the absolute protectoure of the whole world.

The Erie Mathew Maria Boiardo, a lord
no doubt of great learning and iudgemēt,
comining into the companie of diuers Phi-
losophers, whiche diuerslye discoursed of
Fortune, and so beeing heerebyppen asked
hys opynion: Hee courteously spake after this
sorte:

Destinie, Fortune, and Predestination,
Chaunce, aduenture, and fatall necessitie,
Do giue great anoy to men of echenation,
And are more famous than euery great noueltie,
But in fine, God alone of al things is ruler,
And he that is prudent, may the starres master,
He that is not wise, patient, stout and hardie,
May lament of himselfe, and not of destinie.

He that doth his owne businesse, de-
fileth not his handes.

Antisthenes the Philosopher passing thro-
rough the street with a peece of dye fleshe
in his hande, some of his friendes maruelling
at him, sayd, that it was a shame that suche a
one as hee was, shoulde carie suche things
abroade, and not giue them rather too hys
seruaunt. whome Antisthenes aunswaryng
sayde: But why maruell you? I carrie this
thing for my selfe, and not for an other.

Wherunto the Florentines alluding, saye in a
prouerb: *Chi fa i fatti suoi, nō s'imbraccia le ma-
ni,*

ni, that is : Hee fouleth not his handes that doth his owne businesse: meaning hereby, that it is no shame for man a to doe himselfe that which he hath to doe.

An opinion of Cicero concerning the sharpnesse of witte.

IT is manifest (saith Cicero) that the wittes of men that inhabite vnder a pure and subtile aire, are sharper and apter to vnderstande and perceiue things, than they that dwell in a grosse and thicke aire: Moreover the qualitie of the meate that is vsed (saith hee) maketh much also to the sharpnesse of the wit.

That a iust Prince ought to minister Iustice euen against his owne kinsfolke.

AT Florence in the time of Duke Alexander there was arrested one of the Medici, an vnruely fellowe, and suche a one as woulde pay no mā. This seeming to him very strange, he went incontinently to the Duke, sorrowing exceedingly, that so small regarde was had of his excellēcie, bycause he that was of the same stocke, was of suche a one, with citations by way of Justice shamed, and in the ende attached. But the duke, who was a very redy man

and a wyle, sayde to him forthwith: **O** go and pay him, for he will cause thee to be put in prison, which wil be a far greter Shame vnto vs.

That learned men do willingly fede
themselues with learning.

The Emperour Charles the fourth, takyng great delite in learning, went to the schooles of *Prague*, and hauing stayde there more than foure houres to heare woorthe men dispute, perceined that some of his nobles sayde that supper tyme passed away: wherefore hee nobly answered: Lette hym sup that. will, as for mee, I feede me more with thys, than with a supper.

That the studie of loue letteth and turneth away euery other studie.

I Erome of *Padua*, a man very studious and learned, read almost day and night, to come to his desired end: but falling in loue, in such maner gouerned himselfe, that Alciate made vpon him these verses in effect:

The Lawyer that had alwayes bent his minde
To studies graue, is wholly now inclin'd
To wanton loue, he can himselfe with drawe.
So Venus doth with Pallas bidde auunt,
From mindes enflamed, & doth the world daunt.
That

That death is abhorred euen of them
that are in most miserie.

A*Rhodian* for that he had spoken amisse of
Dionisius the tyrant, was put in an yron
cage lyke a wylde and cruell beast. But first
his nose and eares were cut of and his eyes
and teeth pulled out, and his forehead marked
with a hot yron. Thus dayly the executioners
tormenting him in the syghte of the people,
made him liue and dye. Wherebpon cer-
tayne friendes of his, vpon a tyme aduised
hym, that hee ceassyng to eate and drynke,
shoulde giue place to so greate infirmitie, and
end his lyfe. But he not yet astonyed, answe-
red: A man ought alwayes to hope well, as
long as he hath lyfe, whiche (as the most lear-
ned Erasmus sayde,) may bee an example to
those, which through euery misfortune will
furiously run to the halter.

That men of a readie witte, do easy-
ly ridde themselves of vnrea-
sonable demaundes.

Seruius Geminus going on a daye to visite
Lucius Mallius, a moste excellent paynter,
and seeyng his chyldren berpe deformed,
coude notrefrayne, but sayde, that he maruel-
led exceedingly, that he made so fayre pictures,

f. iij.

and

and so foule children : To whom Mallius readily answered, saying : maruell not Seruius, for I make pictures in the day , and children in the night.

That a man ought not to seeke reuenge,
and ought to despise all temporal things.

M Arsilus Ficus sayde, that patience is so muche to be praysed, as impatience to be dyspraysed: & that a wise man oughte not to be moued wth the voice of the people, which crieth reuēgement, reuengemēt, bycause the people is a beast with many feete without a head. He sayd mozeouer, that he which hath a noble stomacke, ought to despise things of short continuance, and that all Tempozall things are but for a while : of the whiche the time passed will be no moze, the time to come is not yet, and the present time is as it were indiuisible bycause it beginneth and endeth at one instāt.

That wine ought to be watered.

P Lato warneth vs that for the helth of body and mynde, we should temper Bacchus as a drunken God, with the Nymphes as sober Goddesses : the whiche Meleager confirmeth with his Epigram thus interpreted:

The

The Nymphes did Bacchus wash, when hee a boy
had lepte

Out of the fyre, with ashes foule, who yet was
couered kept:

Wherefore a frende vnto the Nymphes is Bacchus
wood:

But he like is to fyre, except thou lay his burning
mood.

And Propertius trimly sayth :

Vino forma perit, vino corrumpitur aetas.

That is,

By wine beautie fadeth, and grace is defaced.

That to haue many enimies, is lesse
daungerous, than to haue
one alone.

A Certayne man perceyuing that hee had
through his wickednesse hurte a thousande
persons, both in good name and substaunce,
was wonte also boastingly to saye, that there
was no greater safetie than to haue infynite
enimies, bicause one looketh that the other shuld
bee reuenged, and so none of them seeketh to
reuenge. But take heede (sayde hee) of one e-
nimie alone.

The that loue of the people is a thing of
all other most vnconstant.

After Francis Petrarcha touching the vn-
constancie of the peopl sayd thus: fair we-
ther of the spring, y sommer mornings sweete

f. b.

ayle,

ayze, caulmes of the sea, the state of the Moone, the loue of the people, if they bee compared together, the palme and price of mutabilitie shall be giuen to the last.

Fitte meanes to come soone to a
Monarchie.

Alexander the great, beeing demaunded by what meanes hee had in so short space gotten the gouernement of so great a worlde, hee answered, with counsell, with eloquence, and with warlike discipline.

That a man can not excuse his faultes in ascribing them to destinie.

Zeno of *Cittium* fynding that one of his slaues had played the theefe, commaunded that hee shoulde bee hanged: whereupon the slaue excusing him selfe, and saying that hee ought to bee pardoned, because it was not his faulte, but destinie, that hee was a theefe: Zeno answered, and thy destinie is to bee hanged, and so he sent him to punishment.

That money letteth sleepe.

Anacreon the Philosopher, hauyng receyued for a gifte of Policrates Prince of the *samians*, the value of tenne thousande Duc-
kates

kattes, entred into so great thoughts and fantasies, that hee passed three dayes & three nights without sleepe: wherefore hee beeing afrayde with that sodayne change, and with so great a discommoditie, caryed by and by the money to the King, saying, that hee restored it agayne bicause it let him from sleepe.

The description of a man after
Aristotle.

Aristotle beeing asked what man was, hee answered, the example of weakenesse, the praye of tyme, the playe of Fortune, the Image of inconstancie, the subiecte of Enuye, the stufte of worldely calamitie, the residue choller and flegme.

That the pollicy of a valiaunt Captayne
is of great effect and force
in warre.

Avrelian the Emperoure goyng with an armie to the citie of *Tiana*, found the gates shut, and the inhabitauntes in defence thereof, wherefore hee beeing sore displeased, sayd: If I enter into this cittie, I will not leaue one dog alive. The souldiers hearing these words, and waxing very corageous by reason of the bootie,

bootie, made an exceeding greate inuasion, so that Heraclemeon a citizen beeyng afrayd, for feare, and for money betrayed his countrey. When Aurelian was entred into the citie, hee caused Heraclemeon the traytour alone to be slayne. Nowe the Souldiours demaunding the sacke and spoyle of the citie (for so muche as it seemed to them that the Emperour had promised it) hee, who ment not so, made them aunswere : I sayde, that I would not leaue one dogge aliue in this citie, wherefoze kill, if you thinke good, all the dogges that are here.

That enuy hurteth as well priuately
as publikely.

ANtisthenes the Philosopher sayde, that a man oughte principally to take heed of the enuie of his friendes, and of the wyles of his enimyes: and added heereto, that euen as corne is purged from cockle, so oughte the publyke weale to be purged from the enuious. And the learned Palingenius, agaynst thys iaccursed plague of enuie sayth thus :

A monster vile is enuy doubtlesse eye,
A cruell plague, a sharpe assapling grieve:
She vertue persecutes, the good she rentes,
Shes pitifully backbites the byright man,
Shes

Shée pardon none doth giue to friend nor kin,
And if she may, due honour from him takes.

That in euery state or degree of men
vertue is necessarie and most
profitable.

Socrates beeyng demaunded which lyuing
creature in the worlde seemed to hym say-
rest, hee sayde: the man that is beautified with
vertue. Alexander the great was wont to saye
that hee had lieffer to excell all men in vertue
than in rule. Democritus sayde (some attri-
bute it to Socrates) that the rootes of vertue are
bitter, but the fruite very sweete and good for
euery thing. Aristotle commaunded that thys
most noble vertue shoulde be embraced with
more feruentnesse, than the louer embraceth his
loue or mistresse: bycause (sayeth hee) vertue is
necessarie for yong men, delectable to old men,
profitable to the poore, an ornament to the rich,
a glozie to the happie, a solace to the unhappie,
she lightneth nobilitie, and ennobleth vnnoble-
nesse.

That Princes, of great worthinesse be
such as freely confesse the ver-
tue of their enimie.

Pyrrhus dyd twyce valiantly overcome the
Romanes in open battell, but with so great
a losse

a losse and slaughter of his men, that he himselfe crying out sayde : Oh, if once more we overcome the Romans, we shall lose the field.

The Oracle of *scipio Nasica* touching
the Romane state.

Mirvellous is the iudgemente and foresight of wyse men : some sayd, the Romane Empire is now in safetie, like that Carthage is destroyed, and the Greekes brought in subiection . To whome the wyse Scipio Nasica in maner of an Oracle answered: Nay rather we are now in great perill, seeing that we haue no more aduersaries or enimyes to feare or dreade . The which foresight, howe diuine it was, the pryde, the corruption, the discorde, and finally the ruyne of that inuincible people did soon declare.

That wyse men ought not to giue themselves to seruice or administration.

Chrysippus being asked for what cause he gaue not himselfe to the administration of the weale publyke, hee answered: because if I should doe ill, I should displease God: and if I should doe well, I should displease men. But Sidonius his scholer wittilye wrested this sentence, and sayde : Naye rather you ought

ought with all endeavour to giue your selfe to
suche seruice, bicause if you should do wel, you
should please God : if you should doe ill you
should please men.

That wee ought muche more to looke to the
ending, than to the beginning of great
and perillous enterprises.

When King Francis the first of that name,
was determined to goe into *Italy* with a
huge armie to recouer the Dukedome of *Mi-*
lan (which was after that hee was taken pri-
soner at *Paui*a) hee consulted which way hee
might enter into that countrey or prouince.
So afterwarde when his maiestie with hys
counsellours were resolved, Amaril his foole
at his commying from the counsell, met him,
and sayde : Sir, these your wyse men seeme to
mee fooles. Why sayd the King? Bicause they
(sayde Amaril) haue taken long aduise-
mente, which way you mighte beste enter into *Italy*,
but they haue not yet spoken one worde which
way you might best come out : wherefore be-
ware sir that you abyde not there.

That religious and wyse Princes doe
choose rather to dye, than to liue
vnmeete to gouerne.

The

The young Augustus, Emperoure of the East, beeing a hunting, and discovering a harte, shot a poysoned arrowe at hym, but in the leusing of his arrowe hee hurte by misfortune one of his handes, in suche sorte that the poyson workyng, the Physicians sayde, that to saue his lyfe it was needefull to cut off forthwith that hande, before the venyme were spreade abroade throughout the bodye. Then Augustus sighing sayde: I had rather dye than doe this, bycause Cæsar can not with one hand alone rule the worlde bryghtlye: and so miserably he dyed.

The great efficacie and vertue
of pouertie.

Diogenes was wonte to say, that pouertie is the ayde of Philosophie, bicause that which Philosophie goeth aboute to persuaade wyth wordes, pouertie compelleth wyth deedes. And Aristo sayde, that pouertie is a candle that discloseth mannes myseryes, although it discover also his worthynesse and vertue, seeing that after Aristotle, in aduersitie chieflie vertue sheweth hir operation.

That *Pallas* and *Bacchus* agree not well together, to wit, that vertue can not dwell with drunkennesse.

Vertue

Virtue is transformed into diuers shapes,
Sometimes shee is transformed into an
Olyue tree that was found out by Pallas. The
vine, whiche was the inuention of Bacchus,
began to fasten and twine about him, wher-
fore the Olyue tree bled to him these words;
say ing :

Why to me dost thou wanton Wine offence,
Of Pallas I the treame terme, get hence
With thy thicke boughes that hold me fast about,
Elsewhere new props to stay thy selfe seeke out:
For Bacchus doth with deadly hate pursue
A virgine yong that is of vertues crue.

Howe much silence is allowed, how
profitable and sure it is.

Simonides the Philosopher, being blamed
on a time bycause hee naturally spake so
little, sayde : I speake so little bycause I haue
many times repented me, when I had spoken
too much : but I neuer repented me when I
had too long heid my peace. Apollonius sayde,
that babbling is full of errour, and silence is
safe and void of care. And Seneca in like ma-
ner sayeth, that there is nothing that maketh
one better in quiet than fewe words and ma-
ny thoughts. Bycause (saith he) the pleasant-
nesse of speeche is so sweete a meate, and so al-
luring, that shee by little and little enticeth a
man

man no otherwise than wine and loue doeth,
to discourte secretes, and afterward to some oc-
casions to sinne. Whereupon it is read, that
Anacariis the philosopher wrote on hys payn-
ted image, this sentence : *Abstaine from the
tongue, from the throate, and from Venerie.*

That it is of no lesse vertue to knowe
howe to keepe silence, than to
learne how to speake.

A Certayn yong mā ful of words sought to
speake with Isocrates the orator, to the end
to be his scholer. But Isocrates required dou-
ble wages. He being asked for what cause:
he answered : For that I had neede to teache
thee two artes: the first is, to keepe silence, and
the seconde, to speake.

That we ought vitterly to forget
our enimies.

Plato sayde, that not only a man oughte not
to speake of his enimies, but also put them
out of remembraunce, as nature dothe, who
putteth away his contrarie.

That Sophistrie and boasting hath no place
among wise and lerned men.

A Certayne Sophister desirous to set forth
his Diogenes the Sharpnesse of his wit, met
him

him on a day, and sayde: Diogenes, that which I am, thou art not: whiche the Philosopher graunting, he added hereto: I am a man, Ergo thou art no man. No no, sayd Diogenes, begin with me, and thou shalt argue wel. To an other, that for ostentations sake, spake baynely manye things of heauen, hee sayde: How long is it agone since thou camest from thence?

That the substance and vaynglorie of
this world is in the ende both
sleepe and winde.

A Couetous man falling greeuously sicke, drew neere afterwarde to deaths doze, and knowing in the ende that hee had nothing to carie with him into an other worlde, turned him lastly to his kinsfolke & friends, that were about him, and sayd: Take now example by me my deere companions, to the ende that in heaping vp of riches, you trouble not your selues more than honestie requireth: bycause I that haue spent all my lyfe time in scrappynge goodes and treasure together, must now leaue this life, besides whiche I haue enioyed nothing: & of so much land, and precious apparel I haue, I shall possesse nothing else but five foot of grounde, and an olde sheete. The great

Saladine (for so muche as he hath bene a noble prince, I compare hym not here with the covetous man, but set him in this place as an example of the vayne glory of this world,) appointed at his death that this Epitaph should be putte vpon his tombe, Saladine king, and owner of Egypt, of Arabia, of Seria, & possesseth at this present but two yards of ground.

And therfore Peter Sabinus sayth well.

Recte viue deo, cetera fumus erit. that is,
To Godwarde liue by right, the rest is nothing
else but smoke.

And Dant saith,

*Non è il mondan rumor altro, ch'un fiato
Di vento, c'hor vien quinci, & hor vien quindi,
Et mutà nome perche mutà lato.* that is,
Nought else is wordly rumor but a blast
Of winde, that whirles from place to place full
fast,

And chaungeth name bycause it chaungeth side.

That with the counsel of the wise the
craft of the deceitful is ouercome.

TWO crafty fellows came to a riche woman, and gaue hir certayne money to kepe, with condition that she shoulde not restore it them againe, except they came both together. Within a while after, one of them came clad in blacke, leane to loke to, and sorrowful, who affirmed, that his companion was dead: and
the

the woman beleuuing it, payd him the money that was leste with hir, and therupo he made hast away. Not long after the other came, and sayd that she had made wrong payment, and finally he brought an action against hir. Now the woman finding hir selfe deceyued, was almost in despaire. But Demosthenes y^e most excellent Oratour, putting hir in comfote, became hir aduocate and spokelmaⁿ: and when the matter was called vppon, hee answered him in this sort: This honell woman is redy to restore the money that was leste with hir to keepe, wherefore bring according to youre owne request, your companion, bycause as you say, she cannot deliuer the money to the one without the other.

Howe lyfe fleeth away and death
followeth.

Saint Ambrose saith, that our life is lyke to
Shym that sayleth on the sea, bycause he that
sayleth, whether he stande or sit, goe or lie, he
is euer carried from place to place, with y^e vi-
olence of the shippe. Likewise whether a man
sleepe or wake, go or stand still, wil be or will
he not, continually by the force of tyme he is
carped to the end of bys dayes. To the whych
purpose the sage Petrarcha sayth.

La vita fugge, & non s' aiestà vn' hora
Et la Morte vien dieiro à gran giornate. that is,
 Life flics away, no time we constant finde,
 And death drawes on with iourneis gret behind

That victorie ill vled, tourneth to the
 losse of the conquerour.

The people of *Volterra* when they had rebelled against the Florentines, purposed afterward to reconcile themselves vpon certayne conditions. Wherefore master Thomas Soderina a wise and experte mā, gaue aduise with many reasons, that they shoulde in any wise agree with them. But Laurence of *y Medici* was of the contrary opinion, so that he made a great armie, and sente them to *Volterra*, Laurence himselve being general therof. Nowe when the *Volterrans* sawe no remedy, they opened the gates, & yeclded themselves to the discretion of the *Florentines*. Who entring in with the Armie, it chanced that for some disorder the citie was wholie sacked, and the people moreouer euill intricated. So when newes came to *Florence*, they were receyued with exceeding great ioy. Wherefore one of Laurence dearest friends reioycing, reproued Master Thomas for his counsel, saying: what saye you nowe to this that *Volterra* is won?

To

To whom Soderina answered, me thinketh it is lost, for if you had come to agreement with them of *Volterra*, you might haue had profite and suretie by them. Now forasmuch as you are to holde the Citie by force, in the time of warre it will breede your anoye and weaknesse, and in the tyme of peace bzing you to damage and to great expenses.

How sharply, according to *Iustinian*,
flatterers are to be punished.

Pope John the twentieth was wont to say, that he knewe very well when he was flattered, notwithstanding that hee tooke great delight therein. Contrarywise, *Iustinian* the emperour, being on a time foolishly flattered of a Greeke, that lykened him to God, leapt vnto him, and all bescratched his face. Wherevpon he finding himselfe yll handled, sayde: Noble Cesar, why scratch you mee by the face? and the Emperour sayde to him: why bytest thou me thou Gnato of Terence?

That it is honestie for a man to set forth
himselfe with other mens labours.

Palla Strozzi hauing made certaine Verses, founde that a friende of his, to whom hee had friendlye shewed them, had not only taken a copie of them, and made diuers priuie

to them as his owne, but also had in his owne name caused them to be printed, as though they had bin of his making. Wherefore Palla being sore offended, and fynding his friend in certayne meynes companie, sayde very wel in this sorte :

*Chi rubà vn corno, vn cavallo, vn anello
Et simil cose, ha qualche discretione,
Et potrebbe chiamarsi ladroncello:
Ma quel che rubà la riputatione,
Et dell' altrui fatiche si fa bello,
Si piu chiamar assissino, & ladrone,
Et di tanto piu odio è pena è digno,
Quanto piu del dover trappessa il segno,*

who so doth steale a horne, a ring, a steed,
Or some such thing, he shal what wile is thought,
And may be termed a pettie theefe in deede:
But he that others prayse to rob hath sought,
And reapeth fruit of others sowen seede,
A theefe and murderer be calde he ought,
And he, the more he doth from dutie sworne,
More deadly hate and payne doth stil deserue,

That wise princes make smal accounte
of the vaine speech of the people.

FRauncis the first, king of Fraunce, had leuied
a subsidie of his subiects, by reason where-
of diuers were muche greened: And as
the menne of that countrey are rathe in
speech,

speache, they without any respect, misused the kyng in language : which when it was reported to the Kyng, as *crimen laesa maiestatis*, as bygbe Treason agaynst his person, was no whit moued, but smiling sayde : let them say what they list, for they maye well speake for their money.

That byting answeres are meete for
sharpe demaundes.

In the ciuill warres betwixt Pompei and Cæsar, Cicero on a tyme came to the armie of Pompei, that is, of the publyke weale, where by and by hee was rebuked, bycause hee came no sooner . A come tyme inough, sayde Cicero , for it is not yet readye : repprouing them, for that they were not prepared, as it was requisite for suche a great warre. And to Pompei himself, who asked him to the end to picke hym, where his sonne in lawe Dolabella was, hee readily answered, hee is with thy father in lawe, for Dolabella was with Cæsar, then beeyng father in lawe to Pompei. Inferring moreouer, that the kindred between Cæsar & Pompei was the cause (as hee in that season manye tymes had remembred) of the greatnesse of Cæsar, and that greatnesse decay of the common wealth.

The Garden

That scoffing many tymes lighteth
vpon the scoffers head.

A Florentine passing through *siena*, vpon a leane horse, and of an extraordinary length, one of *siena*, to the ende to mocke him, sayde: Ho sirra on horsebacke, what is the Canna worth? (this is a mesure of 4 Flemish elles) nowe the Florentine perceyuing himselfe to bee picked, lifting vp forthwith his horse sayle, readily answered: enter in heere into the shop, and I will sell thee good cheape.

These two wordes mine and thine
marre the worlde.

Politiane sayde that God had giuen water to euery thing lyuing in the water: so all the earth without any diuision to euery earthly thyng: but that man is the unhappiest of all other lyuing creatures: hee requireth that hee alone mighte beare rule ouer the whole worlde: and heerewith are broughte into the worlde two wordes, to wit, mine and thine, which are the occasion of all mens strife. And therefore Pythagoras the Philosopher ordeyned, that all things should be common among friends. Plato enacted the same betweene the Citizens of his newe publike weale: & others haue gon about to bring this in among al mē.

That

That vile counsels are to be despised of
noble and worthy men.

Aristodemus was thoughte to bee a cookes
sonne, notwithstanding came in greate
fauoure with King Antigonus, and on a time
hee went about to persuaade him to abate hys
expenses, and to vse lesse liberalitie than hee
ordinarily vsed. But the noble King smiling
sayde to him worthilye: *¶* Aristodemus these
wordes of thine smell of the kitchen.

That the vertue of curtesie is had in price
euen of murderers, and that it ma-
keth them gentle and pitifull.

Master Alexander of *Siena*, a liberall gen-
tleman, and a benefaictour to all men, ri-
dyng a iorney, fell in the handes of murdering
theeves, the which besetting him, woulde haue
slayne him: but one of them knowyng hym,
cryed out incontinentlye, alas kill hym not,
for hee is a rare man, hee doeth pleasure to all
men, and hath done me a hundred good turns.
For the whiche wordes hys fellowes beeyng
moued with pittie, did not onely refrayne to
kyl hym, but altogether kepte him companye
till hee was out of daunger: wherefore Ariosto
nobly sayde:

studis

*studisi ogniun giouar altrui, che rade
 Volte il ben far senza il suo premio sia,
 E s'è pur senza, al men non te n' accade,
 Morte, nè danno, nè ignominia,
 Chi nuoce altrui, tardi, o per tempo cade,
 Il debito à scontar, che non s' oblià,
 Dice il prouerbio, ch' à trouar si vanuo,
 Gli huomini spesso, ei monti fermi stanno.*

That is,

Let one man seeke an other to sustayne,
 For selde a good turne is without his meede,
 And though it be without, yet no names stayn,
 Nor hurt, nor death may thy destruction breed,
 Late or betime, he that doth other payne,
 Doth pay his debt, that in the hart doth need.
 The prouerbe sayth, that men do go their way,
 Ofttimes to finde, and the hills do firmly stay.

That the ignoraunt sell their labours
 dearer than the learned.

There was not many yeeres passe a citizen
 in Florence, who although he was a Doc-
 toure of the lawe, yet hee had no greate lear-
 nyng, and consequently little to doe. Upon a
 tyme when hee was entertayned in a matter
 in lawe, he asked for his counsaile and paynes
 xrb. Ducats. How so? sayde his client: master
 Marke of the *Asini*, an excellent good doctour,
 who I haue entertayned in the same matter,
 was

was contented with sixe Crownes, and you will haue aboue fyue and twentie. And no maner ayle sayde the Doctour, that hee is contented with so little, for hee hath daylye one matter or other in hande, but as for mee, I haue nothing to doe but thre or foure tymes a yere.

That the ignorant lawyer is lyke to necessitie, which hath no lawe.

Of Laurence Gualterotti, being asked of one of his friendes touching the sufficiency of the foresayde Florentine Doctour, hee sayde, that he was lyke to neede: howe answered bys frende? without lawe, sayde hee, alluding pleasantly to this prouerbe, that Neede hath no lawe.

That the honour of euery man dependeth of his owne deedes, not of others words.

OEdipus being banished out of his countrey, wente to Athens to King Theseus his friende, to the ende to saue his lyfe, which bys enemyes sought for. And when hee was come in Theseus presence, & hearing a daughter of his speake, knewe hir by the voyce, and because hee was blynde, stayed not to salute Theseus.

Theseus any otherwise, but rather as a father was myndefull onely to comforte and cherishe his chylde. And by and by remembryng hymselfe, went about to excuse him selfe to Theseus, and to aske him pardon. Wherefore the good and wise king brake off his wordes, and sayde to hym: bee of good cheere Oedipus, for I honour not my life with the wordes of other, but with my deedes.

Many excellent meanes to keepe
the minde quiet.

Diogenes admonisheth vs to sette forth the agaynst Fortune, the constancie of the mynde: agaynst the lawes nature: agaynst the senses, reason: saying, that by these three wayes mens tranquillitie & quiet is preserved.

That youth had need of good bringing
vp, to the ende to bring forth
good fruite in age.

Cyprian sayeth, that euen as of a tree that hath not blossomed, no fruite can bee gathered: so of a mans age, in whose youth hath bene no good disciplyne, no good fruite can bee receyued. And hee added moreover, that if in youth there bee no obedience, there will neuer be in age any good discipline:

A sin-

A singular meane to conſtrayne euery
man whoſoeuer he be, not to
refuſe a preſent.

When Alexander the great had gyuen ſi-
tie talents to the Philoſopher Xenocrates:
the Philoſopher refuſed them, ſaying, that hee
had no neede of them. Wherefore Alexander
ſayde to hym: and haue you no friende that
you ſtande in neede of? Oh, all the ryches of
Darius are not ſufficient for mee to giue my
friendes: and knowe not you howe to beſtow
ſittie Talentes among yours? what Philo-
ſophie is this?

That enuy followeth glory.

ARiſtomenus ſayth, that euē as a man which
goeth in the ſunne, is of neceſſitie accompa-
nied with his ſhadow, ſo he that walketh in the
way of glozy, is lyke wiſe purſued with others
enuy: and ſayde mozeouer, that miſerie alone
did not bzeede enuy.

A parable ſhewing that Malmesey is good
at all tymes of ones meale.

Plouano Arloto a Florentine, was a plea-
ſaunt companion and a wittie fellowe, who
went vpon a tyme to dinner to Fraunces Dini
a woꝛe

a worshipfull citizen of *Florence*, and when hee was set at the table, Fraunces sayde vnto him: Prouano, I haue malmesey, shal we haue it before dinner or after? To whome Prouano answered in a parable, saying: The blessed *Marie* was a virgine before hir deliuerie, in hir deliuerie, and after hir deliuerie. Wherefore Fraunces understanding him, would haue nothing dronke but malmeseye all dynner wyle.

VVhy the head waxeth hoare before the beard.

Prouano heeryng demaunded for what cause the head became hoare before the beard, answered: bycause the beares of the heade were twentie yeares elder than the beard.

He is more miserable that commeth vnder the power of wicked people, than he that is deliuered and scapeth their handes.

In the tyme of Pope Calistus there came a lolly fellow to Prouano, and sayd: Sir giue mee your almes for Gods sake, for I am escaped out of the handes of the Catelans. I had more neede haue an almes of thee (answered Prouano) because I am entred in among the:

for

for Pope Calistus was a *Catelane*.

That it is lesse damage to giue one thing
to them that are in neede, than
to lende two.

When two of Piuano his neighbours
being very poore men, but honest, as-
ked him in time of dearthe, two bushels of
corne for one in lone, Piuano answered the:
I will do better, I will giue you one bushel
for one, and so he did them pleasure, and sa-
ued two bushels of corne, for he should neuer
haue had them agayne.

He that restoreth not, requireth in vaine
to borrowe againe.

Tan other that after the same sort would
borrowe of him three bushelles of corne,
he answered: I am contente, go by above
in such a place, and take it. He went, & founde
no corne there nor any thing else: so he retur-
ning to Piuano sayde vnto him, that there
was no corne where hee sente him, & Piuano
sayde to him, then thou hast not brought thi-
ther that which I lent thee the last yeare: thou
thy selfe arte in faulte, and mayest bee sorre
therefore, for if thou haddest brought it thy-
ther, thou shouldst haue founde it. Hee went

his way like a foole as he came, and at haruest
bee restored to Piouano that whiche he ought
him.

A profitable maner of praying.

Piouano was asked of a gossip of his, what
was the best prayer hee mighte say in the
morning when he rose : say (sayde Piouano)
a Pater noster wyth these wordes: My Lord
Jesu Christ saue mee from a bankrupt citi-
zen, and from a citizen that hath recovered
him selfe : saue mee from the conscience of
priestes, from poticarie drugs, from the & ce-
tera of Notaries, from him that heareth two
Masses in the morning, and from him that
sweareth by his conscience.

The principall and pleasauntest Prouerbes and
sentences of the forsayde *Piouano*, are these
following, which bycause many of them
haue a better grace in Italian than in the
Englishe tong, I thought good to put
them in both languages.

*T*anto è il mal, che non mi nuoce,
Quanto è il ben che non mi gioua,
So great is the ill that doth not hurt me,
As is the good that doth not helpe me.

Chi

*Chi lascia la via vecchia per la nuova,
spesse volte inganato si ritruoua,*

He that for the new leaucth the olde way,
Oftentimes is founde to go astray.

*Donato è morto, & ristoro stà male,
Giuen is dead, and restored is nought.*

*Al Medico & Auuocato,
Non tener il ver celato,
Conceale not the truth
From the Philition and Lawyer.*

*Barbier giouane, & medico vecchio.
A yong Barber, and an olde Philition.*

*Aspettare, & non venire,
Star nel letto, & non dormire,
Seruire, & non aggradire,
Non tre cose da morire.*

To looke for, and not to come :
To be in bed, and not to sleepe :
To serue and not to be accepted,
Are thzee deadly things.

*Tutto quel che luce, non è oro,
All is not golde that glisters,
Chi non vuol durar fatica in questo mondo, non
si nasca,*

He that will not indure laboz in this world,
let him not be bozne.

*Non è virtù, che pouertà, non guasti,
There is no vertue y pouertie destroyeth not.*

L'abbondanza delle cose, generà fastidio,
The abundaunce of things ingendzeth dñ-
daynfulnesse.

Chi ben siede, mal pensa,
He that sitteth wel, thinketh yll.

L'allegrezze di questo mondo duran poco,
The mirth of this world dureth but a while.

Chi mi fa meglio, che non suole,
Tradiso m'ha, o tradir mi vuole,
He that vseth me better than he is wont,
Hath betrayed me, or will me betray.

Chi fa quel che non debbe,
Gli auien quel che non crede,
He that doth not that which he ought,
That happes to hym whiche he hathe not
thought.

Chi ha tempo, ha vita,
He that hath time, hath lyfe.

Tutte l' armi de Brescia non armerian la paura,
All the weapons of Brescia can not arme feare.

Poco fa, chi a se non giona,
He doth little, that helpes not him selfe.

Quanto piu s'ha, piu si desiderà,
The more a man hath, the more he desires.

Tanto è mio, quanto io godo, & do per Dio,
So muche is myne as I possesse, and giue for
Gods sake.

Ne femina, ne tela, non piglia alla candelà.

Chose

Chooſe not a woman, nor linnen clothe by the
candle.

Parente con parente, gnai' a chi non ha niente,
Kinſman with kinſman, wo bee to him that
hath nothing.

Chi è reo, & non è tenuto,
Tuò fare il male, & non è creduto,
He that is guiltie and is not ſtayde,
May do yll, and is not beleeued.

Con arte, & con inganno,
Si viue mezzò l'anno :

Con inganno, & con arte,
Si viue l'altra parte.

With art, and with deceipte,
Men liue halfe the yeare.
With deceite and with arte,
Men liue the other parte.

But for ſo much as I am come to the pro-
uerbs, I wil alſo put in this place ſome of
them that Boccace otherwhile uſed, bathe in
ſpeaking and wytyng, the which be theſe.

Chi mutà ſtato, mutà conditione,
He that chaungeth ſtate, chaungeth condition.
La neceſſita non ha legge,
Neede hath no law.

A ſſaiſ' à, chi non ſà, ſe tacer ſà,
He knoweth inough that knoweth nought, if
he knoweth how to holde his peace.

Huomo assaltato, mezzo preso,
A man assaulted, is halfe taken.

Ama, chi t' ama,
Loue him that loues thee.

La prima parte del pazzo, è di tener si sauo.

The greatest token of a foole is to accounte
him selfe wise.

L'huomo propone, & Dio dispone,
Man purposeth, and God disposeth.

Peccato vecchio, penitentia nuoua,
Olde sinne, new repentaunce.

Peccato celato, è mezzo perdonato,
Sinne that is hidden, is halfe forgiuen.

Oncia di stato, libra d' oro,
An ounce of state, and a pound of golde,

Chi ben viue, ben more,
He that liueth well, dyeth well.

Chi la dura, la vince,
He that endureth hir, ouercometh hir.

Riguarda al fine,
Marke the ende.

Fuggi quel piacer presente, che ti dà dolor futuro,
Flee that present pleasure, whiche afterwarde
maketh thee sorry.

Ogni estremità è vitio,
Euery extremitie is a faulte.

Ogni parola, non vuol risposta.
Euery worde requirith not answer.

A qual

A qual si voglia dolore, remedia la pazienza.

Patience remedieth all kinde of sorrow.

La consienza serue per mille testimoni.

The conscience serueth for a thousande wit-

La vera legge, è la natura, (necess,

Nature is the true law.

Ogni timidità, è seruitù,

All feare is bondage.

Dalle cose passate, si giudicano le presente,

Things present are iudged by things past.

Assai presto si fa quel che si fa bene,

That which is done wel, is done soon inough.

A tutto, è remedio, eccetto che alla morte,

There is a remedie for all things, sauing for death.

La legge nasce dal peccato, & la castiga,

The law groweth of sinne, and chastiseth it.

Pari, con pari, bene stà, & durà,

Like with like well agreeth and endureth.

Chitropo abbracia, nulla stringe,

He that embraceth too much, bindeth nothyng,

and as the common Englishe Proverbe is,

All haue, all lose.

I patti rompono le leggi,

Couenaunt breaketh law.

Vn'huomo val cento, & cento vn huomo non va- gliono,

One man is worth a hundred, and a hundred

are not worthe one.

*Il sanio non si dee vergognar di mutar proposito,
A wise mā ought not to be ashamed to change
his purpose.*

*La marauiglia è figliuola dell' ignoranza.
Maruell is the daughter of ignorance.*

*I fatti sono maschi, & le parole femine,
The deeds are manly, & the words womanly.
Quanto piu s' honorano le ricchezze, tanto piu
vilipendonsi le virtù,*

*The more that riches is honored, the more
is vertue despised.*

*Il tempo è padre della verità, Et l' esperienza, è
madre delle cose,*

*Time is the father of truth,
And experience is the mother of things.*

Chi semina virtù, raccoglie fama,

Et vera fama superà la Morte,

*He that soweth vertue, reapeth fame,
And true fame overcometh death,*

*That the lawes thorowe ignorance and
wickednesse are much corrupted
by the iudges.*

Alexander Alessandrini, a verpe eccellente
doctour and aduocate, when he had losse
at Rome, against all righte and reason, a
matter of weighte, forsooke wyllyngly hys
practise, & gaue himselfe to the study of huma-
nity,

nitie, saying that the greatest parte of them that in these dayes sit in iudgemente, as ignoraunt men, do not vnderstand the lawes, or as naughtie men, do corrupt the lawes.

That the readinesse of mynde and tongue is peculiar to valiant men.

When newes came to *Athens*, although false, of a certayne victorie for their profite, *Stratocles*, suche as they were, declared them forthwith to the people, and perswaded them to make a feast and reioyce. Afterwarde when the true newes of the contrarie came, and howe their armie was put to flight & discomfited, the people thynking themselves mocked, were in a rage, and threatned to put *Stratocles* to death, who were forie that he had lyued so long. Wherevpon he hearing these words, went forth boldly to the people, & sayde : And why are ye wearie of mee you vnthakfull persons? what hurt haue I done you to keepe you thre dayes long in feasting and mirth?

That sleepe is the brother of death.

Gorgius *Leontinus* lying at y point of death gaue himselfe by little and little to sleepe, wherefore his cousin *Polydorus* askyng hym howe hee did, he answered, wel, I feele y sleepe will giue me ouer to his sister. Alluding to the

h. b.

opinion

opiniō of Homer, *ſ*leepe is *ſ* brother of death.

That a mans dealing is full of de-
ceite and trouble.

PEtrarcha ſayde, that hunters and ſowlers
uſe not ſo much ſtudie, and pitch not ſo ma-
ny nets and ſnares for wilde beaſts and birds,
as craftie men laye for the ſimple. And added
moreouer, if thou wilt not then bee deceiued,
eſther dye, or deale not with men.

What, and howe many kindes there are of
worldly or humane goodneſſe,
and wheruppon the true fe-
licitie dependeth.

There are three kindes of goods (after Ari-
ſtotele) in man, to wit, of fortune, of *ſ* bo-
dy, & of the minde. The goods of Fortune are
riches, & ſouerainties: them of the body, health,
and good complexiō: them of the mynde know-
ledge, and vertue. But of the laſte alone (ſayde
hee moreouer) dependeth the true felicitie, for
that it is the proper operation of our mynde,
and not of the body neither of fortune.

Notable conceits of *Timon of Athens*.

Timon of *Athens* was a very ſeuere citizen,
who when hee was asked for what cauſe
hee ſo hated men, answered: I hate not them
all, but the wicked for their deſertes, others, by-
cause

cause they hate not the wicked. The same Timon was wonte to saye, that there were foure beginnings of all mischiefes, enuy, pride, couetousnesse, and ambition.

VVith what lets the desires of vertue
are assayled.

DAnte sayd, that such as sought the way that leadeth to y^e soueraine good, are as it were alwayes assayled with three principall impedimentes, which with all endeuour they ought to breake. The first of them bee sayd to bee the delight of the senses, figured by the Lyonesse, faire and hote by nature, & shee for luxuriousnesse accompanied with gluttonie and slouth. The second to be the glory of y^e world, expressed by the proude and disdainfull Lyon, and he for ambition and pride, accompanied with anger. The third to bee the getting of worldly wealth, signified by the shee Wolfe, malicious and hungrie: and shee for couetousnesse followed at the hard heeles with enuy.

That hunger & thirst are the sauce of meat.

Boccace sayd, that there is nothing that maketh meate and drynke better to rellyshe than hunger and thirst: gyuing for example, how Darius in fleeing from Alexander y^e great, beeing

being very drye, had drunken very foule and stinkyng water, and sayde after ward, that hee neuer dranke better drynke. And that Ptoleme Kyng of *Egypt*, going a hunting, and having losse his waye, was hungrie and went to a shepherdes house, where finding nothing but tough browne bread, affirmed afterwarde, that hee neuer did eate better meat.

That the desires of men are diuers.

Divers and woorthye of consideration are the desires of men. Sainct Austine wished that hee mighte see Christ carnallye, Saincte Paule preaching, and *Rome* tryumphing. Augustus desyred Scipios stoutenesse of mynde, Pompeis beneuolence, and Cæsars fortune. Caligula a moste cruell Emperoure wished, that the people of *Rome* had had but one heade, to the ende hee mighte haue stryken it off at one blowe. Philoxenus desired to haue his neck as long as a Cranes, to taste for a longer space his meate and drinke.

That presents ought to be forbidden
them that are in office.

CAius Cincius a seuerer and iust man, sette forth a lawe to the people, by the whiche he forbade that the Senators shuld take no presents

sents: wherefore Caius Centus a greedy and covetous man, stoutly stood against it, and said: Knowest thou what thou sayest Cincius? To whome no lesse stoutly hee answered: I saye Caius, that thou shuldest buye that which thou must occupie.

In what great miserie worthie men are brought sometimes through the fault of others.

Bellisarius the Captain of Iustinian the Emperoure, overcame the *Vandals*, tryumphed over the *Persians*, deliuered Italy many times of *Barbarians*: wherefore the Emperour through enuie and suspition, prouiding for so great and prosperous successe, in stead of a reward caused his eyes vniustly to bee pulled out. So the moste noble man was lastly driuen to liue by begging. And hee standing in a little cottage that was placed in one of the moste frequented streetes of *Rome*, asked almes with these wordes, saying: See that passe by, gyue poore Bellisarius a farthing for Gods sake, who for his vertue was renouned, and for enuie of others is made blinde. To this mysery Fortune brought so greate a man. Wherefore Petrarcha sayd very well:

Fortune doth neuer begin for a little,

when

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When man a sport and mocking stocke is made.

That humaine creatures do receiue diuers qualities and giftes of the Planets.

DIuers Philosophers disputing together of that which an humaine creature receyued from the influence of the Planets, grewe to this opinion, that man of Saturne had his vnderstandyng: of Iupiter strength, of Mars, the mynde, of the Sunne vertue, of Venus mouing, of Mercurie sharpenesse of wit, & of the Moone the nature of generation. The Physitions saye, that man in his creation receyueh of the Sunne, the Spirite, of the Moone the body, of Mars the bloud, of Mercurie the wit, of Iupiter desire, of Venus pleasure, and of Saturne moysture.

The riche man compared to the
Peacocke.

Ino is the goddesse of riches & kingdomes, to the whiche Goddesse, the Peacocke is giuen, to signifie, that the conditions of ryche men are lyke the nature of the Peacocke, forasmuche as hee euer clymeth vppon the rofes of houses, and vpo the highest buildings, so the ryche man alwayes seeketh for degrees of honour and preeminence, and if thry bee not giuen

nen him, hee taketh them. The Peacocke skreacketh and cryeth, so the riche man lyfteth vp hys voyce, and setteth oute hys loftynesse of mynde. The Peacocke is decked with sayre feathers, hee taketh delight to bee seene, and so is desirous to shewe and behold his eyed taile, that hee discouereth hys filthie partes behynde: so the riche man is stozed with Purple and riches, and delyteth in flatterie, in pryde, and in bayne glorie: And whilest hee goeth about to shewe hys bodie well trymmed, well fedde, nyce, & perfumed, hee sheweth a brutishe mynde boyde of vertue, full of folly and all vanitie.

That a mans wordes are the image
of his mynde.

Solon sayde, that wordes are the image of the deedes, naye rather of the lyfe of a man, and that in a glasse the fashion of the bodye is not seene better set forth, than in speache the forme of the mynde. And Socrates alludying to that opinion, when a chylde was sent him by one of his freendes, bicause hee sawe hym, and examined him somewhat in that which he thought best, sayde, speake if thou wylte, that I may know thee.

What thing the people is.

Plato

PLato sayde, that the people is a great beaſt lyke a huge giaunt, according to whole appetite things are called iuſt, faire and good, and contrarywyſe vniuſte, foule and naughte, and not as they are in deede.

That wine ought to be dronke moderately.

ANachariſ the Philoſopher ſayde, that the vine did beare three grapes, the firſt of pleaſure, the ſecond of drunkenneſſe, and the thyrde of griefe. The ſame Philoſopher beeing asked howe a man might keepe himſelfe from drunkenneſſe, answered: Haue alwayes in mynde the lothſome faſhions of drunkardes.

That ielouſie bringeth forth
wicked effectes.

ACertayn olde man of *Paris*, called Claude, hadde to wyfe a very fayre and wiſe yong woman, with whome hee was maruellouſly in loue: but he was ſo iealous, that ſetting all other buſineſſe aſyde, hee ſuffered hir neuer to bee out of his ſight, and to Church and euery where he folowed hir and watched hir, ſo that the woman thynking with hir ſelfe that ſhee receiued great wrong, as ſhe did in deed, waxed verie angrie, and was determined notwithstanding ſo great watch, to doe to him that he deſer-

deserued, and that which she in my iudgement
woulde neuer haue done, if he had bene a rea-
sonable man. So she casting hir eye vppon a
goodly yong man, appoynted him by meanes
of a trustie mayde of hirs, to please hir desire,
as often as might bee: for the doing whereof
the yong woman helde this manner: She v-
sed from time to time to take occasion at night
to fal out with hir husband, wherefore the qua-
rel hanging still, she went to bed murmuring
and loweing, where when hir husbände came,
they held their peace til the morning. Vppon
which occasiō of not speaking one to an other,
the wyfe afterwarde when it was tyme,
made the mayde saye and softly to come and
lie with hir husbände, and she merily went in-
to an other chamber to take delight wyth hir
louer. These are the frutes that ielousie
bringeth forth. Wherefore Ariosto sayde ve-
ry well.

*Che dolce piu, che piu giocondo stato,
saria di qual d'un amoroso core?
Che viver piu felice, & piu beato,
Che ritrouarsi in seruitu a' amore?
Se l'huom non fusse semper stimolato,
Da quel sospetto rio, da quel timore.
Da quel furor, da quella frenesia,
Da quella rabia, detta gelosia?*

I.

That

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That is,

what better state, what more ioyfull with blisse
 Shall be, than his, whose heart in loue is swapt:
 what life more happie, and more blessed is,
 Than to be founde in bonde of loue intrapt:
 If man were not stil prickt and led amisse,
 with that mistrust, with that fonde feare of his,
 with that furie, with that dotting frensie,
 with that wilde woodnesse, termed iealosie.

A singuler example of continencie.

XEnocrates the scholer of Plato, was a yong
 man of maruellous continencie, in so much
 that when Phrina a berye fayre harlotte had
 made hir boast, and laid a wager that she was
 able to allure hym to lye with hir, he was
 brought to hir bedde, but in no wise for anye
 prouocation or arte of loue, which she plea-
 santly vsed, she could moue him to yeeld vnto
 hir flickering enticements. Wherefore those
 yong men that had layde the wager with hir
 asked hir for their gotten money, but she rea-
 dily answered them, saying, that she had spo-
 ken of a man, and not of an Image.

That loue hath no lawe, and maketh one
 thing seeme for an other.

MAfter Lewes Alamanni was in the com-
 pany of honest yong men, deuising togi-
 ther

thir of loue, and one Peter of Gagliano sayde,
that hee greatly maruelled to see sometimes
suche diuers likings in loue, and that it seemed
to him vnpossible, that one shoulde be in
loue with a foule woman, another with an
olde woman, this man with a courtesan com-
mon to every man, and that man even with
one that he hateth. To whom Alamanno tur-
ning himselte, courteously sayde:

*Chi vuol dar legge all' amorofo nodo,
Non fa ben qual si fia la sua natura,
L'un d'una cosa, & io dell'altra godo,
Chi lo spirito ama, & Chi sol la figura,
Chi delecta la vista, chi l'udire,
Chi s'foga ogni desir solo in seruire.*

That is,

who so appointeth lawes vnto the louing knot,
what is his nature he well knoweth not:
One liketh this, and I an other thinks most fit,
This man the shape and that mā loues the wit,
Som mā gret pleasure takes to see, & som to heare
Some man to serue doth set his whole desire.

And Aristoto sayth:

*Quel che l'huom vede,
Amor gli fa inuisibile,
Et l'inuisibil fa veder' Amore.* that is,
That thing which mā doth see, loue to him makes
And the vnseene, loue maketh to be seene. (vnseene,

A maruellous stoutnesse of a mans minde
accompanied with pitie towards
his countrey.

When Lucius Scilla had ouercom by force
of Armes the Citie of *Preneſte*, hee gaue
leauē and commission to the Souldiers, that
they ſhould deſtroye it, and kyll all the Citi-
zens ſauing his Hoſt, meaning with this good
turne to ſhewe himſelfe thankfull vnto hym,
for manye curteſies receiued of hym at other
times in his lodging. But that valiant Citi-
zen hearing of this commission, went forth in-
continently out of his houſe diſguiſed, & prea-
ſing in among other of his countymen, ſayd,
that he had rather dye, than owe his life to the
deſtroyer of his countrie.

Counſels of great Captains, to ſaue them
ſelues, and to ouercome their
enimies.

King Antigonus retiring from his enemies
whiche then were ſtronger than he was,
ſayd to him that peradventure blamed hym for
fleeing away, that he fled not, but that he went
thither where his profit and commoditie lay.
The ſame king being asked in what ſorte a
man might vanquiſhe his enemies, aunſwe-
red, wyth ſtrength and wiſdome : and if the
Lion

Lions skin be not enough, take the Wolfes too. Erasmus attributeth this last saying also to Lisander Captayne of the *Lacedemonians*.

That Princes ought to displace the craftie and wicked instruments of iustice.

ALphonfus King of *Arragon*, hauyng intelligence, that a frenche *Phisition*, who was a *Sophister* and verye subtile, but of a moste greedie minde, leauing off *Phisicke* became an aduocate, and with his *Sophisticall* pointes encombyed the whole Courte, made an *Edicte* (ob most iust King) that al the causes which the frenche aduocate tooke in hande, should be accounted false and vniust.

Philosophicall obseruations in mankinde.

AS often sayde *Diogenes*, as in mans tye I thinke of the *Gouernours* of countries, *Philosophers*, *Phisitions*, and other lyke persons, mee seemeth truely that there is no lyving creature wyser than man. Contrariwise, when I beholde the *interpretoures* of Fortune, the *Prognosticatoures* of Starres, the *Diuinoures* of heauenly things, and the

I. iij. like

like generation, me thinketh that no creature which beareth life, is more foolish than he.

That wise men are thankfull to God
for benefites receyued.

Cosimo of the Medici Duke of Florence, he, the which for his wisdom was surnamed the wise, did spende (as it is well known and founde in stories) vpon buylding of Churches, Monasteries and Hospitalles, not onely in his countrey, but also throughout many other partes of *Europe*, aboue foure hundred thousande Ducates, besides other great and small almes deedes, whiche hee dyd dayly to marrie maydes, to make Nunnes, and for other workes whiche were thoughte holy. Wherefore euerie man maruelled at so greate liberalitie, and so greate Religion. That most wise gentleman was wont sometyme to say to hys dearest friends, that hee was neuer able to spende and giue so muche for Gods sake, as he founde owing him in his booke of account.

That the well framed minde endureth
all trouble and displeasure.

Fauorinus the Philosopher sayde, that euen
as the body well disposed endureth colde,
heate,

beate, and other griefes, so the mynde well framed endureth displeasure, thoughte, and aduersitie.

To what maner perturbations or vices of man, the three furies of hell are correspondent.

The Poetes write, that the infernall furies daughters of Acheron, and the night the which do bere mans minde, are three, to witte, Alecto, Tisiphone, and Megera: they lyken Alecto to vnquietnesse, bycause she desireth pleasure: they lyken Tisiphone to anger, bycause she seeketh reuengement: & they lyken Megera to pride, bycause shee desireth riches and soueraintie.

That the minde is the guyde and the true life of man.

SAlust sayth, that the minde is the guyde and gouernour of mans lyfe, and that the faire face, the strong body, greate riches, and other lyke things are transitorie, and endure but a while, but that the worthy deedes of the witte and minde are diuine and immortall, Wherefore:

*Viuatur ingenio, cetera mortis erunt,
By wit we liue, the rest to death belong.*

In what things humanitie doth
chiefly consist.

PLato sayd, the curtesie and nobilitie of man consisteth chiefly in thre things: the first is in saluting people gently: the seconde in helping ones neighbour in hys businesse: and the third in bidding ones friendes oftentimes to a moderate feast.

That it is a very harde thing to knowe
the nature of men.

Philomenes the Philosopher sayde: when I consider that every kind of brute beastes haue one nature alone, as the Lions whiche are all strong and hardie: the Hares whiche are all fearefull and cowardly: the Foxes whiche are all craftie: the Eagles valiaunt: the Doves simple: in so much that among a hundred thousande of these, or such like beastes, there is not founde one that swar- neth out of kinde, wherefore if the kynde bee knowne, the nature is by and by knowne: I am sorry truly for the state of man, whiche haue more natures than there bee persons, so that it is impossible to know them al, nay rather very harde to knowe one of so manye, without long time.

That

That death hath no more regarde of
yong men than of olde.

When there were deade at *Milan* in shorte
space, of diuers diseases certayne noble
and courtcous yong men, Alciato made vpon
that occasion in the Italian tongue these wit-
tic verses :

*Albergauano insieme Amore, & Morte,
Et la mattina desti,
Nel partirsi ambedue per dura sorte,
Cangiar li strali, onde ferendo Amore,
I giouani morien miseri, & mesti
Et la Morte impiagando à mezzo'l cuore
I vecchi ardenau d'amoroso ardore,
O potente signore,
Et tu de corpi nostri empia Regina,
Ritoruategui l'armi acchioche moia
Il vecchio & viuia il giouattio in gioia. that is,*

Both death and loue were lodged in one place,
And day did spring,
At parting both by cancred fortunes case,
They changed darts, wherfore loue soze wounding
The heauy yong men died full of mourning,
Whē death with dart, the fainting harts did friz,
The old men libde in loue, and did not dye,
O Lord mightie.

And of our bodies fraile thou swicked Queene,
Returne the weapons, that to dire deathes teene

A. b.

The

The Garden

The olde may peeled, while yong men mery beene,

A notable discription of arte, in
mans shape.

The moste famous master Daniel Barbaro,
going about to transforme the knowledge
of thyngs into mans shape, dyd paynt it out in
this sorte, little of stature, the eyes of the co-
loure of the skye, the nose lyke an Eagle, the
eares very equall, the necke shorte, the breste
large, and (as mother of all things) full of
teates, the Shoulders bigge, the armes, the
palmes of the handes, and the fingers long, all
tokens (after Aristotle) of greate understan-
dyng, capacitie, and studeye: & after in counte-
naunce, in going and in apparell, he made hir
ready, nimble, and wakefull aboute euerie
thyng, but so seuer, aduised and worchie, that
vneth a man dareth to looke hir full in the face.

That mans ambition can not abyde any
fellowe in rule.

When Alexander the greate hadde over-
come Darius in two greate battayles,
Darius, knowing the valiantnesse of his eni-
mie, offered him halfe his kyngdome, and one
of his Daughters in mariage, with infinite
treasure

treasure, if hee would make peace with him. Whiche offer Parmeno (the chieftest man about him) vnderstandyng, sayde: If I were Alexander, I would do it: And I would do it (answered Alexander) if I were Parmeno. So refusing the offer, hee quickely conquered the countrey, and obteyned the whole victorie.

That the presence and sweete speeche of the Prince is very profitable in daungerous and troublous tymes.

When the Emperoure Charles the fift, in the yere of our Lorde a thousand five hundred and foure, was entred into *Fraunce* through *Campania* with a huge armie, he marched onwarde apace: So lastely hauing taken *Soisson*, he thought good to go toward the roial Citie of *Paris*. Wherefore the *Parisians* notwithstanding that they knewe that theyr Kyng was with no lesse armie at hand, did not onely murmur and reppne, but the people also made manye signes of mutinie and rebellion. Wherefore Kyng *Frauncis* wente forthwith in hys owne person to *Paris*, where setting all thyngs in verie good order for the suretie and safegarde of the people, and seeing them for all thys in greate feare, vsed to them
among

among other, these noble wordes, saying : I can not keepe you, men of *Paris*, from feare, but I will surely keepe you from hurte, assuring you that I had rather to dye valiauntly than to liue vilely in forsaking you.

That it belongeth to euery man, but especially to Princes, to keepe faith and promise.

The same king Fraunces was wont sometymes to say, that when faith should faile in all other men, yet it should remayne among Princes, bycause their power is suche, as they can not be cōstrayned, neither by iudgements, nor by lawes. And the wyse kyng Alphonsus of *Arragon*, sayde, that the word of a Prince, ought to bee so muche worth, as the oth of priuate men. Ariosto meaning no lesse of priuate men, than of Princes, wrote wisely and generally vpon the keeping of sayth and promise after this sorte:

Faith vndefiled thou oughtest aye to haue,
 To one alone as to a thousand giuen,
 So in a wood, and in a secrete caue,
 Far off from cities, townes & mens sight hidden,
 As at the barre before the iudges graue,
 In courte of record, and witnesse written
 Without oth, or other signe more expresse,

That

That once is inough, which thou didst promise.

That wise men liue in suche wise,
that they feare not for-
ged crimes.

When it was tolde Plato that some spake
amisse of hym, hee answered, I passe
not, for my liuing is suche that thry shall not
bee beleened. And Aristotle sayde of one that
had spoken amisse of hym: I gyue him leaue
to correite mee euen in my absence. And of
late yeaeres the Emperoure Charles the fyfte,
when it was reported vnto hym, that some did
backbite him, sayd, let them talke, for men will
accoumpte them foles.

That women doe rather obey
sense than reason.

When the Emperoure Sigismunde was
deade, a curious kinsman of hys exhorted
his wyfe to remayne a widdowe, and fol-
lowe the Turtle: shewing hir at large, howe
that birde (when hir make is deade) lyueth
chaste euer after. But the woman smyling,
answered him: Sith that you counsell me to
followe an vnreasonable birde, why doe not
you rather sette befoze mee the doue or the
sparrowe, which haue a more p'cassaunte na-
ture

ture for women?

That men ought to doe good euen
to the dead.

SYmonides the Philosopher sayde, that men sought to do good eue to y^e dead, recompting that hee going a iorney found a dead man laid out to bee deuoured of wilde beasts and birds. wherefore taking pittie, caused him forthwith to bee buried. And when hee was mynded the nexte daye to take shipping, there appeared to hym beeing a sleepe in the night, the soule of that deade man, which warned hym, that hee shoulde not enter into that appoynted shippe: saying that the same shoulde perishe without doubt. Wherefore hee tolde in the morning thys dreame to his fellowes, willing them in no wyse to enter that shippe, and to stay for another passage: but they laughynge hym to scorn, lefte hym, and embarked them selues in hie. So it fell out that not long after, such a greate tempeste rose, that the shippe was drowned, and his companions saynting dyd all perishe.

That the life of priuate men is more
pleasaunt and quiet than that
of Princes.

The

The Emperour Maximiane and Diocletiane being wearie of rule, the one and the other willinglye resigned their Empyre, this man to Nicomedia, and that man to Milanus, notwithstanding Maximiane afterward repentynge himselfe, and haupng intelligence that Maxentius his sonne was chosen Emperour, came to Rome, with desire and hope (which at the ende was bayne) to take eftsoons rule in hande, and to this effecte hee procured and laye instantly vpon Diocletiane. But Diocletiane answered him thus: Oh brother, if you sawe the saye colewozts and goodly onyons that I haue planted and sowne with my owne hande, certes you woulde neuer thynke moze vpon rule.

VVith what gentlenesse and mildnesse valiaunt Princes auoide the misreportes of their subiects against them.

When Kyng Antigonus hadde broughte his armye to winter in barrayne and deserte places, his souldiers wanted manye things necessarie, wherefoze some presumptuous fellows, not knowyng that hee was there by, blamed hym, and spake verry ill of him: But hee hearing them, lyke a mylde and gentle prince as hee was, came out of his tēt, &

sayd:

sayde : Oh, if you will speake amisse of the King, go further off, for if you felt the paine I doe, you could not abide it.

That the remembrance of our short life
doth muche abate mans lofti-
nesse of mynde.

Xerxes Kyng of *Persia*, goyng a warfare agaynst the Greeces, and seeing all *Helle-
sponte* full of his shippes and men of warre, cryed with a loude voyce, I am a happy man. A litte whyle after, chaunging bys countenance, hee beganne to weepe : wherefore his vncke Artabanus seeing so great a chaunge, asked hym the cause : To whom Xerxes also-
gither griued, pitifully answered in this man-
ner : I doe lament bycause I call to mynde the great miserie and shortnesse of mans lyfe, considering that in lesse than a hundreth yeres wee shall without doubt all bee deade and rotten.

He that knoweth much, speaketh little.

Demosthenes seeing in a companye a pra-
ting fellowe, sayde vnto him: if thou werz
wyse inough, thou wouldest speake lesse : and
addyng moreouer thys sentence, Hee that is
wise doth little speake and thinketh much.

In

That sincere frendship is known in aduersity.

Valerius Maximus sayth, that the sincere saythe of a friende is knowne in aduersitie, in the whiche all that gentlenesse and curtesie, which is shewed to a mā, proceedeth of sound and constant good will. The friendly deedes that are shewed in prosperitie (saith he) may proceede of flatterie, at the least they are suspected to tende rather to get than to giue. And therfore that worthy Cicero sayde, that to knowe true friendes from fayned, hee vsed to measure his fortune with theirs.

That a wise man obeyeth necessitie.

Demades, a wise and sage Senatoure, whē the *Atheniens* for the respecte they had to their religion, woulde not giue diuine honours to Alexander the greate, as hee through hys vayne glory, required, sayd: Take heed my countrimen, that whilst you keepe Heauen, you lose not the Earth, meaning hereby, that if they did not by reason of their superstition satisfie the desire of Alexander, they woulde displease him, & being displeased, would bring the citie to destruction.

In what manner profitably and with prayse
one may be conuersant among men.

K.

Epictetus

EPictetus sayde, that in being conuersant with men, one ought to obserue this rule: if thy fellow be better learned than thou, beare and obey him: if he be thy equal, agree to him: if he be thy inferioure, persuaide him modestly.

That the great ryches of the Parentes doth commonly let the children from the getting of vertue.

Seldome times (sayde Plato) this rule will faile, that when the fathers haue too muche goodes, the sonnes haue no vertue at all: because betwene ease and superfluous ryches, vices & not vertue are wont to be nourished.

That modestie of Princes greatly shyneth abroad in their prosperitie.

When the Emperour Charles the fiftie, had discomfited and put to flyghte the mightie league of the *Almanes* he dyd also finally discomfite the. xliij. day of Aprill, in the yere of our Lord. 1547. neare to the famous ryuer of *Albis*, the valiant Duke Iohn Frederick of *Saxonie*, and toke him prisoner with many of his confederates, whiche greate difficultie when he had overcome, he modestly vsed these words saying: I may not say as Iulius Cæsar *veni, vidi, vici*, but I wil say *veni, vidi, & Dominus vicit.*

That

The number, forme, and nature of Graces.

The aunclente Greekes did imagine that there were three Graces, Aglaia, Thalia, and Ephrosine: and paynted them naked, to shewe, that benefites or good turnes ought to be pure and simple, without deceyte or hope of greatest profite. They counterfeited them yong, bycause the remembrance of a benefite ought to be fresh, and not too waxe olde: they seemed to laugh, bycause one ought ioyfully to giue, and doe good to his neighbour: They were paynted three saying, that one reached forth, the other receyued, and the thyrde restored. Two turned their faces towardes vs, and and one hid face from vs, signifying hereby that for one benefite \hat{y} is receyued, we ought to render two. They ioyned hande in hande, shewing that loue ought to be indissoluble, and that one good turne should repay another, and so to make perpetuall friendship.

That readinesse of answering is much
auailable.

Esope going at the commaundement of his Master, to see if the bath were in a readynesse, mette with the heade officer of towne, who askyng him whether hee wente, Esope answered: I knowenot, & the Potestate supposing

posing that he was despised of a slave, commaunded that he shoulde be carried to prison. Wherefore Escop turning to him, and sayde: Oh good master Maior, beholde howe wel to the purpose I answered you: for I go to prison, and knewe not that I shoulde go thither. The Potestate maruelling at so great a readinesse, caused him to be released.

That Venerie hurteth olde men, and
doth no good to yong men.

Seneca sayde, that a man when he is paste fortie yeares old, and is vppon the prick of fiftie, must remember that Venus signifieth youth, and Saturne olde age, Starres after the Astronomers very contrarie one to another. Wherefore he sayth, that Saturnists, to witte, olde men should shun Venus, for that she doth not only hurt them but yong also: and let the thinke for a suretie, y^e Wee helpeth him more which is to be borne, than him that is borne: wittily adding herevnto, that herbes when they haue cast their seede, ware drie.

Why humane laws are like to Spyders webs.

The Philosopher Anacharsis wisely compared mens lawes to Spyders webs, saying: That euen as they holde faste the lesser flies and wormes, and giue place to the greatest,

test, so the lawes do bend the poore and weake,
but the rich and mightie, they let passe. Some
attribute this conceit to Solon.

A very good example, how to vse victo-
rie in conquered countries.

CRæsus beeing sore wounded in battayle,
and the prysoner of Cyrus, sayde, that in
time of peace, the sonnes burie the fathers:
and in time of warre that fathers bury the
sonnes. Afterwarde when hee sawe that the
souldiours of Cyrus sacked the countrie, hee
asked them what they did, to whome Cyrus
answered, they sacke this thy Citie, and
these thy ryches: Consider king (added Cræ-
sus moreouer) that they sacke not myne, by-
cause all is thine. Wherefore Cyrus beynge
moued with these wordes, did forthwith for-
bid the souldiers to sacke.

That womē thorough the sufferance of their
husbands, beare a great stroke in states.

THemistocles his sonne argued pleasanti-
ly in this manner, saying: that whiche I
will, my mother will: that which my mother
will, Themistocles will: that which Themi-
stocles will, the Atheniens will. Ergo, that
whiche I will, al the people of Athens will.

That flatterie sometimes costeth
the flatterers deare.

When Marcus Antonius Triumvir was entered into *Athens*, all the Citizens hauing firste prepared exceeding honours for hym, went afterward to meete him. So they going about to flatter him, sayde vnto hym, that they had in their Citie the Goddesse Minerva, whiche wanted a husbände, and that they desired to geue her him to wyfe, who was the God Bacchus. Nowe Marcus Antonius espying so great a flatterie, and being therewith displeased, that he might giue the that reward which they deserued saide vnto them, I am cannot, and do accepte hir for my wyfe, but I will haue a thousand tallentes for hir dowrie as it is most meete for so great a mariage.

A wyse and most profitable admonition.

Aulus Gellius wysely admonished certaine of his friendes, in this manner, saying: Weigh and consider well wyth your selues, I beseeche you, that if by way of labour you do any honest thing, that labour departeth from you, but the thing well done, as long as you liue tarieth with you. Contrariwise, if by way of pleasure, you shall do any dishonest thing,

thing, that pleasure banisheth awaye, and the filthynesse of the thing alwayes remaineth with you. Alamanno to the lyke purpose speaketh thus:

*Regni, i falsi honor, le gemme, & l'oro,
Cui solo il mondo vagillando crede,
L' alte fatiche, il nostro human lauoro,
Che son del tempo delorose prede,
Nascon d' affanni, & fuggonfi in poche hore,
Solo il ben nostro oprar giamai non muore.* th 21 is

False honoure, golde, pearle, rule and fertile soile,
Which things alone the waltring world beleeues
The trauaile great, and eke our humane toyle,
Which are of time the doleful prayes, of grieues
Arise, and in a while do fade away,
But our good works alone will not decay.

That vertue and not money maketh
a man aliue.

Timotheus affirmeth, that money is the fl-
newes of all things, nay rather the bloud
and soule of menne, saying moꝛouer, that he
whiche hath no money lyeth deade among
the lyuing, albeit this ought not to be sayde of
money, but of vertue, without possession of
whic, a man doubtlesse is deade, although he
lyue.

¶ Iij

That

That he which hath any notable fault, ought
to take great heed that hee prouoke none
that may reprove him.

When one Philip a greedie person, and
Catulus a wittie fellowe stroue togi-
ther, they fell a chydng one with an other, so
that Philip waxing very angrie, sayde: Why
barkest thou dog? whome Catulus sodenly
and bytingly answered: bicause I see a theefe.

That false witnesses do hardly stand in the
hands of aduised demaunders

When Crassus defended Piso in a verry
mighty cause, one Silo w his false wit-
nesse was a great hinderaunce to Piso, where-
fore Crassus to the end to disproue him and dal-
lie with him, said: And it may be Silo, that hee
of whome thou hast heard this, spake it vppon
displeasure: Silo agreed it was so. And Crassus
following his purpose, sayde: It may also be,
that thou diddest not wel vnderstand him, and
to this also Silo seemed to consent: so that Crassus
sayde moreouer: And it maye bee that thou
hearest not well that which thou saydest thou
hast heard. Herevpon there arose an vniuersall
laughte, that the false witness stood altogi-
ther confounded and out of the way, to the ex-
ample of others his like.

Howe

How profitable and precious
friendship is.

That moſte wiſe Socrates ſayde, that there
is no poſſeſſiõ more precious tha a friend,
noꝝ from whence a man may get more proſits
oꝝ pleaſure : and therefore marvelled that men
ſetting ſo muche ambition and conſciouſneſſe
aſide, did not continually endeavour themſelves
to winne friendſhip. Hereupon Ariſtotele bee-
ing demaunded what a friend was, answered:
One ſoule in two bodies.

That aduifedly and not raſhly we ought to be
reſolued touching matters of weight.

When a boyce and rumour was ſpied that
Alexander the great was dead, the rulers
of *Athens* waxed verie hotte, and would fol-
low the people in taking weapons to ſet them-
ſelves at libertie. But Phocion a moſte wiſe
man, not finding in theſe newes any holde to
be taken, reprovved them wiſely, ſaying : runne
not madde my countrymen, ſlay and looke foꝝ
other newes : foꝝ if Alexander be dead to day,
builde bypon this, that hee will bee dead to
morrow alſo.

That man ought ſtill to be myndefull that
he is ſubiecte to all the ſtrokes
of fortune.

R. b.

It

IT is a certayne coninion comforte, and as Cicero sayeth, that oughte alwayes to be had in memorie, to remember, that wee are men, came into the worlde vnder thys lawe, to bee subiecte to all the strokes of fortune, and therefore oughte not to refuse to lyue vnder that state and condition, that wee are borne, neyther lightlye to moue our selues with those misfortunes whiche by counsell can not bee auoyded. But rather calling to mynd y chaunces hapned to other, in the meane season ought to consider, that there is no newe thing chaunced vnto vs. And master Lewes Alamanni to the lyke purpose sayeth :

*Troppo a lingua mortall si disconuiene,
Di souerchio dannar qua gui fra voi,
Danno, o disonor, che di la sù n'è dato,
Perche colui, che'l fa sol vede il fine.
Nen siamo quì ciechi, & non miriam tanto alto,
Soffrir n'è forza, & tollerar in pace.*

That is,

In no wise mortall tonges it doth behone,
Among vs heere beneth with rage to rende,
Hurt, or dishonor, which comes from aboue,
For he that makes it sees alone the ende,
Let vs not heere bee blinde, and looke so hye,
We suffer must, and bide all patiently.

Fitte

Fifte remedies against loue, and in
what state they be which
are in loue.

CRates the Thebane being asked what was
the meetest & surest remedye agaynst loue,
wittilpe answered, and sayde, hunger: and if
this be not sufficient, tyme: and alio if this be
not inough, hanging: meanyng that if loue be
not wozne out with hunger, nor tyme, it wil be
destroyed by no meanes but by death. And Ca-
ro the elder (after Erasmus, other attribute it to
Plato) sayd, that all they which cast themselves
headelong into loue, liue in the body of an o-
ther, and are as it were dead in their owne:

That it is a vertuous deede and worthy
commendatiō, not to reueale an others
secret, euen as it is a wise mans part
seldome to communicate his
secrets to any man.

The vertue of concealyng a secrete, is as
hard a thing to doe, as that which is har-
dest. Wherefore Aristotle being asked what
thing seemed to him hardest, hee answered,
to conceale a secrete. Plato sayde, that a man
can not bee wyse excepte hee can keepe close a
secrete: and added moreouer, that it may bee
knowne

known how much secretnesse doth please God, considering that his diuine maiestie maketh no man priuie to his doings. Wherefore wee knowe not that which shall bee to morrowe, or that which shall bee within an houre. And Iesus the sonne of Syrach sayeth : Who so discouereth secretes, leeseeth his credyte, and findeth no friende after his wyll. And Salomon in his Proverbes doeth saye : That it is sinne to speake ouermuche, and to discouer secretes, and hee is wyldest that can bydle his tongue. For hee that speaketh much (sayeth hee) causeth many errors. And to this purpose, I will shewe a straunge case which happened at Rome. Fuluius tolde his wyfe a great secrete, the which Octauiane the Emperoure had made him priuie off. And when the thing was disclosed through the womans vanitie, the Emperoure did sharpely reprove Fuluius for lightnesse : So hee beeyng desperate, was determined to murther hym selfe : but firste hee lamented to his wyfe, who wondering at hym, answered him in this maner : Certes, my Fuluius, thou haste no cause to bee sorrowfull for anye thyng that I haue done, seeing that in all the tyme that I haue lyued wyth thee, thou hadste not knowne my lightnesse, or if thou haste knowne it, thou dydest not mistrust

mistruste it : But nowe althoughe that the faulte bee thyne, I doe intende notwithstanding to bee the firste that shall suffer punishment : And so incontinently striking hir selfe with a knyfe which shee had in hir hande, kylled hir selfe : And by and by after, hir miserable husbände did euen the lyke.

The not knowyng howe to keepe a secrete, caused this mosse grienous misorder. Wherefore the Poet Ouid nobly sayth :

It is a vertue great, the tongus
to rule, and things conceale :
And tis agayne a greuous fault,
things secret to reueale.

That the duetie of a wyse man is to muse before hande vpon that which is to come, and afterwarde constantly to endure euery accident.

ARistotle sayde, that it is a wise mans parte to forgethinke and gyue hys mynde to that whiche maye happen to a man : And that it commeth of great wisdom to foresee that no mischiefe maye betyde thee : but that it commeth of no lesse courage constantly to endure that which chaunceth vnto thee, and to dissemble many things. And Boiardo with his mon-

ted elegancie sayeth :

*Se miseri mortal, fuffer prudenti
Impensare, aspettare, antivedere
I vari casi, & li prau accidenti
Che in questa vita possono accadere,
Sarebbon sempre mai lieti, & contento,
Et non harebbon tanto Dispiacere
Quando fortuna auuersa gli saetta,
All' improviso, & quando men s' aspetta,*

That is,

If wretched mortall man were still prudent
To thinke, forecast, and see on euery side,
The diuers chaunces, and eche accident,
That in this lyfe may dayly men betide,
They should be euer merie and content,
And should also displeasure all abide,
When fortune fell hir arrow doth direct,
To them vnwares, when nothing they suspect.

That Vsurers and false accusers are wilde
beasts, that wander in the ciuil life.

THeocritus (and after Erasmus, Diogenes
the Cinicke) being asked which were the
cruellest beasts in the worlde, sayde, in the
mountaynes and woods, the Lions & Beares:
in Cities and Townes, Vsurers and vniuste
accusers. I being bitten of two such wyld
beastes, made this Epigram :

Hofes

Hostes seu a duos quondā mihi miserit *A se:*
Unus erat πολκός, sed πόλvs altereat.
 Hic Danista fuit, scelerata calumnia mentem
 Illius tenuit, dignus vterq; cruce.
 Commoda fortuna tulit hic, ast ille τὸ ὄρος,
 Famam, vitam, & opes, interisse velit.
 Aspera sum passus, sed spes mea damna leuabit,
 Atq; Deo viuam, cætera fumus erunt.
 Hem desiste malis, alios ne laderé pergas
 Improbe, si facies tu Catamitus eru.

VVhat great vnquietnesse is in man.

S^tind^t Basill sayeth, that men are wicked and
 vntthankfull, neuer content with that they
 haue, alwayes seeking for that they haue not,
 sadde and sorrowfull for not obtaining: the
 slaue, his libertie: the vnnoble man, nobilitie:
 the noble, riches: the rich, Lordship: the Lord
 a Kingdome: the King a Monarchie, and the
 Empire of all the whole worlde.

That the ioy of this worlde doth
 not long endure.

W^hen Domenico da Cigoli was gone to
 Rome, hee had newes within fewe dayes
 after

after that his wyfe was deade : wherefore hee
becyng exceedyng ioyfull, became seythwith a
Priest, and obteyned the cure of his parish: but
after hee came home, the firste person that hee
sawe was his wyfe.

That wisedome, valiauntnesse of courage,
and other vertues, are the sure and
strong Ankers of mans life.

Pythagoras the Philosopher sayde, that wee
oughte to chouse the beste lyfe, and saue our
selues from the blastes of Fortune, as the
galley is safe from the wyndes of the sea, and
that ryches in thys mortall lyfe are weake An-
kers, glozre weake, and the stronge bodye
lykewise weake : so offices, honours, and all
suche things, sayeth hee, are weake, and with-
oute stabilitie, and that the sure and strong
Ankers, are wisedome, valiauntnesse of cou-
rage, fortitude, and vertue, the which hee affir-
meth, can not bee destroyed with any tempest:
all other things he accounteth follies, dremes
and wynd.

That pouertie doth not giue anoye, but
mans insatiable greedinesse.

Epicetus the Philosopher sayd, that pour-
tie doeth not cause disquietnesse, but mans
desire,

and that riches doth not deliuer vs from feare,
but reason: and therefore (added he moreo-
uer) if thou shalte vse reason thou shalte not
couet superfluous ryches, nor blame tollera-
ble pouertie.

That vnexpert and ignorant men are
vworthily laughed to scorn.

BArnardo a Gentleman of Venice, passing
thorow Padua, lodged in an Inne, and
when he hadde well supped, he went awaye
without paying anye money. Whereupon
the Hoste asked him payment, and the Gen-
tleman wared very angrie and sayde, what
payement askesse thou? is not Padua ours?
yea y^e, answered the Host, but the substance
is ours.

That husbandes ought to beare muche
with their wyues by reason
of children.

ALeibiades asked Socrates why he suffered
so many quarrels, and so many brautes,
whiche bys wyfe made continually with hym
at home? Why doest thou suffer (answered
Socrates) so muche keeking and annoy, which
thy beettes make at home? bycause they, sayde
Alcibiades, lay me Egges, and hatch me chyl-
dens: and my wyfe (sayde Socrates) doth beare
me Children.

H.

That

That the erroures caused of loue, if they
be not criminall are to be excused
and pardoned.

Pisistratus the Tiranne of Athens. He died
vppon a tyme a great token of humanitie:
because that a certayn yong mā being in loue
with a daughter of his, and meetinge him
in the Trease, coulde not restryne but kyssed
him openly: Wherevppon the mother being
in a great furie, incensed and prayed Pisistratus
to put him to death. But he smiling answered:
If we put him to death that loueth vs,
what shall we do to him that hateth vs?

Howe muche Prognostications and foretellings
proceeding of iudicial Astrologie,
are to be scorned, is declared by
this Prognostication of
Pasquine of Rome.

This next yeaere the blynde shall see little
or nothyng: the deafe shall not heare: the
Sommer shall be hote and drye: there shall
be much Sunne: it shall raine sometime, other
whyle it shall thunder, and lyghten, and also
we shall haue tempest: the spring shall be
cold and moyst, there shall be great wyndes,
it shall rayne muche, and more in the nyghte
than

than in the day . There shall be great warre
betwene birders and byrdes : and greater be-
twene ffishers and fishes . The water of
ryuers shall runne southwarde , and not goe
backe , and the greater shall fall into the Sea .
Many Oxen , Sheepe , Hogges , Hartes , and
innumerable Pulleyn shall dye : Death shall
not make so great slaughter among Wolues ,
Asses , Hozles , and Mules . This same yeare
olde age by reason of yeares past , shall be in-
curable : there shall be many needie persons ,
many sicke , and some shall dye before they be
olde . There shall be a diuers change of world-
ly matters , it shall be dangerous to sayle on
the west and north sea , chiefly when there is
tempest . The King and other Princes shall
haue more than their part , notwithstanding
they shall not be content . The people shall
haue sometime good , and sometyme naughtie ,
and other while meane fortune . The ryche
shall be in better case than the poore , and the
whole ordinarily shall bee better than the
sicke . Eating and drinking shall be verie ne-
cessarie : Golde shall bee more sette by than
Syluer , and Leade shall be at a reasonable
pyce . The Plague and other diseases
shall bee in some places thowowe the resoin-
tion of Staturne : in other places by reason

of the aspect of Mars there shall ensue mortalitie, and murders. There shall be manye young men in loue by reason of Venus. It shall bee good to eate Capons, Partridges, and Quailles, and to drinke the best wines shall be best. The Moone shall be full in March, or in Aprill, when she shall be apposite to the Sunne: but as she commeth to the heade or tail of the Dragon, shee shall bee darkened untill shee goe out from the shadowe of the earth. There shall be greates brightnesse aboute the sphere of the Sunne, there shall bee greates colde in the bittermoste Zones, and vpon high Mountaines. There shall bee great heate and drynesse vnder the Equinoctiall. About the Tuscan and Ionick Sea, there shall bee great plentie of moysture, and more also shall be about the Ocean Sea. So manye Stars shall be scene in the skye in the cleare nyght, that no man, nor woman shall bee able to number them.

That the vice of anger is most hurtfull.

ARistotle sayth, that anger is a perturbation of a cruel, violent and dishonest mynd, the cause of stryfe, the companion of calamitie, the losse of honour, the spoyle of riches, and the originall of destruction. And addeth
more

moreouer, that as the smoke which shadow-
eth the eyes, letteth one to see that whiche a
man hath before his feete: so anger darkneth
reason in the heade: and the goodnesse whereby
the mynde with the wit shall easily obtayne,
beyng obscured thoroowe anger, it can not in
any wyse obtayne. Chilo sayde, that one ought
to ouercome anger aboue all things, for that
the hurteth more than any enemye, addyng
moreouer, that it is more manhode to ban-
quish hir than any enemye. Wherefore the
diuine Petrarcha to this purpose sayth:

*Ira è brieve furor, & chi no'l frena
E furor lungo, che'l suo possessore,
Spesso à vergogna, & tal hor mena à morte.*

Ire is furie short, and vn-
to him a furie long.
Which letteth hir the bridle haue,
that no so and then among,
The angrie man to shame she brings,
and so metymes vnto death.

And Ariosto herebypon sayth:

*Quando vincer da l'impeto, & dall'ira,
Si lascia la ragion, nè si defende,
Et che'l cieco furor si auanzi ira,
O mano, o lingua, che gli amici offende,
Se ben d'ipoi si piange, & sospira,
Non è per questo, che l'error s'amende.
When reason by rage and vce is suffred*

Unquilted to be, and is not defended:
 And that the blind fury rules the top sayle,
 O hands, O tong, that friendes hath offended,
 And although afterward, thou weepe & wayle,
 Yet for all this, the fault is not amended.

That Princes commonly will haue no
 admonition.

What a dangerous thing it is to admo-
 nish the certayne Princes of their vices,
 Shall be declared by the example following.

Upon a tyme Cambyles kyng of Scythia &
 Persia asked Presaspis his Secretarie, what
 the Persians sayde of hym: The Secretarie
 answered, that they greatly commended him,
 notwithstanding that he seemed to them to
 bee ouermuche giuen to wine. Wherewith
 Cambyles being cruelly angrie, sayde: I will
 Presaspis that wee see whether they lye or
 tell truth: thou seest there thy Sonne at the
 gate, if I hitte him in the heart with this ar-
 rowe, it shall appeare without doubt that the
 Persians do lye: if I hit him not, they may bee
 beleued. And he leuning the bowe that hee
 had in his hande, did strike the young man in
 the breast, and the arrowe passed full thorow
 the middle of his heart. Whiche when that
 cruell Prince had seene, being very ioyful, in-
 tell

test sayde: What sayest thou now Bresaspis, doest not thou thynke that these thy *Persians* haue made a lye? But tel me also I pray thee, who euer sawest thou better than I? To whom that poore man soe abashed, and now extremely doubting of himselfe, answered: God is not able to make one better than you.

That through craft and warinesse a man is otherwhile deliuered out of danger.

A French man challenged a *Genouoise* into the fildoe, bycause he did beare his recognisance in his shield. But the *Genouoise* hauing readily bethought him of a iest, sayde: And for what cause finally doest thou call me byther to fight? bycause I pretend (aunswared the French man) that this cognisance descendeth from my auncelstours, and that thou hast vsurped it

The *Genouoise* asked what his cognisance was: the French man answered that it was an Ore head: then saide the *Genouoise* we need not fight for this, bycause that my armes is a Cowes heade.

How mans life is encombred and full of troubles: and how pleasant and quiet.

Socrates the Oratoure sayde, that our life entangled with fortune, is like to a greate violent floude, to wit, troublous, myrie, hard to passe ouer, swift, roaring, during but for a while: Contrariwise, the life giuen to vertue (saythe he) is like to a notable fountayne, whose water is cleare, pure and vntroubled, meete to be dronke, sweete, to folke agreeable, apte for nourishment, frutesfull, and boide of all corruption and naughtinesse.

That the sight of friendes doth cheer vp them that are in heauinesse, as the sight of the Phisitions the diseased.

Philomenes the Philosopher sayde, that as the diseased seeing the Phisition come, be cheered by and comforted: so they that are in heauinesse seing their friende come, recover courage, and take comfort: but that the friend is muche more profitable for the sadnesse of his neighbour, than the Phisition is for sicknesse: and therfore addeth moreover, that men in aduersitie ought to haue recourse to theyr friendes. And Ausonius worthily confirmeth it, saying,

Tristia cuncta exuperans, aut animo, aut amico.

All

Al sadnesse overcome with courage of thy friend.

That couetousnesse blindeth men.

HErmon was so couetous (as Lucilius testifieth) that when hee dreamed that hee had spent certayne money, hee strangled hym selfe through exceeding sorrowe. Dimarchus Phidon was lyke wyse so couetous, that being desperate for a certayne losse receyued, hee would not hang him selfe, for spendyng of three halfe pence to buy him selfe a halter, seeking deathe better cheape. And Hermocrates was through extreame auarice accompanied with so greate follie, that dyng, leste him selfe heire of all his goods. Wherefore wisely sayeth Bias, that couetousnesse is the Metropolis, that is the mother citie, of chiefe Sea of mannes follie and wickednesse.

A warie answere, impertinent to
the demaunde.

A Jewe being asked, whether hee would take vp a thousande Ducates if hee founde them on the Saboth daye, answered: This is not the Saboth daye, and the money is not heere.

That mans doings on the one side, are worthy
of laughter, and on the other of weeping.

Heraclitus and Democritus were two most
famous Philosophers, the one consider-
ing the follies of men did euer laugh: the o-
ther considering their miseries, did alwayes
weepe. Whereupon one in the Greeke tong
made this Epigramme.

Τὸν Βίον Ἡράκλειτε πολὺ πλεον ἢ περ' ὅτ' ἔζη
ἀκρυνε νῦν ὁ βίος ἐς' ἐλπινοτέρος,
τὸν βίον ἀετὶ γέλα Διμόκριτε τὸ πλεον ἢ περ
νῦν ὁ βίος πάντων ἐς γελαιότερος,
αἷς ὑμέας καὶ αὐτὸς ὁρῶν τὸ μεταξὺ μεριμνῶ
πῶς ἅμα σοὶ κλαύσω, πῶς ἅμα σοὶ γελάσω.

The which that great learned man Asciate,
desirous to shew h mans life still wared worse
and worse, hath plainly and pleasantly transla-
ted into his Italian tong, after this maner.

*Piu dell' usaro Heraclito ti veggio
Pianger gli affanni dell' humana vita:
Perche ella se ne va di mal in Peggio,
E la miseria homai fatta è infinita.
Te Democrito ancor piu rider veggio,
Che non soleui, la tua man m'addista,
Che le pazzie son maggiori, in tanto
Che non è pari, il riso, & meno il pianto.* that is,
There

Thee Heraclite I see more than thy wounte is,
 The troubles of this humane life be waille,
 Because thee goes from ill to worse amisse,
 And endless now doth miserie not faile.
 Thee Democrite also, more to laugh I see,
 Than thou art wout, thy hand doth point to me,
 That follies are farre greater, in so much
 That laughter failes, & eyes their tears do grutch.

That a wife to some is a very heauye burthen.

When there was rylen a great tempeste on
 The Sea, the master of the ship commaū-
 ded all men to caste the heauiest things into
 the water: Wherefore a married man incon-
 tinently cast in his wyfe, saying: that he had
 nothing more heauie than shee.

That with wittie and ready aduise ment, the
 fastnesse or nigardshippe of an other
 is oftentimes ouercome.

In the tyme of Octauian the Emperoz, there
 was at Rome a certayne greeke Poet, which
 from time to time the morning that the Em-
 peroz went to his Pallace, met him, and pre-
 sented to him a trim Epigram in the Greeke
 tong. But the Emperour albeit he tooke it (as
 suche lewde persons as hee was, looked for) hee
 gane him nothing. But desirous vpon a tyme
 to tell w him, petadventure turned him asyde,
 and

and seeing hym commynge towarde hym to
 presente hym, hee him selfe gaue him firste an
 Epigram likewise made by him in Greeke,
 and writen with his owne hand. The Greeke
 tooke it gladly, and began to reade it, and rea-
 ding it, hee shewed with countenance, wordes
 and gesture, that it lyked him very well. And
 when hee had reade it, hee put his hande to his
 purse, and drawyng nearer to Octavian, gaue
 him a great many halfe pence, saying: Cæsar,
 take this which I gyue you, not according to
 your calling, but accordyng to my abilitie,
 for if I had more, more I woulde gyue you.
 Whereupon every man fell a laughyng, and
 the Emperour laughing more than the reste,
 caused one to gyue him forthwith a hundreth
 thousande Serstertia, which amounteth to 5.
 hundreth pound sterling.

That neyther force nor eloquence is strong
 inough against impossibilitie and
 pouertie.

When Themistocles was sente oute of
 his countreye to the Ilande of Andros
 to gather by money, hee entring into the coun-
 sell, declared the cause of his commynge, but
 findyng a scarcitie, sayd: Ye men of Andros,
 I bring you two Goddesses, force, and per-
 suasion,

suasion, take now which you lyst. To whom the men of *Andros* readily answered, saying: and wee Themistocles haue two Goddesses, pouertie, and impossibilitie, take whiche you please.

That the mynde of man is vnquiet vntill that hee turne thither from whence he came.

SOcrates (as it hath bene alreadye manye tymes declared) a man so diuine, sayde, that the very mynde is man, and that the bodye is nothing else but the instrument of the mynde, or the mansion place, or rather to speake better, the sepulchre, from whence when he departeth, then finally hee is in his owne power and felicitie. And Plato to this purpose sayde: that the mynde of man is so vnquiet and insatiable, bycause hee being sent from God, is not satisfied nor at quiet, before hee returne thither from whence hee came.

That a man ought to contente him selfe with that which God hath giuen him, without seeking any further.

Phauorinus the Philosopher sayde, that euen as a man being bydden by his friende to a feaste, taketh of that whiche is set before hym and is contented, so ought wee to take of that

that, and content our selues with that which God giueth vs. For if it bee not honest (sayeth hee) to aske of that friende Parriges, Lampreys, or other wyne than y^e which hee presenteth to vs: It is lesse iustice to aske of almyghtie God thys or that thyng more than that which hee giueth vs, especiall^y of hys maiestie, which knoweth better what wee neede than we knowe our selues.

How many and what abuses there be
that corrupt the worlde.

Cypriane sayeth, that there are twelue abuses which corrupte the worlde: to wit, a wyse man without works, an old man without religion, a yong man without obedience, a blynde man without almes, a p^roude manne proude, a woman without honestie, a noble man without vertue, a Christian contentious, a Bishop negligent, a King vniust, the commons without instruction, and the people without lawes.

Philosophicall and true opinions concerning mans ryches and substance.

Democritus beeing demaunded, tohome hee thought rich, answered, hee that hath little desire. And Socrates beeing asked touchyng the same, after the same sorte answered,
hee

hee that is content with a little. Epictetus sayde, that hee was richest which had so much that hee is content: and added moreover, that it is better to live merilye with a little, than miserably with a great deale. Master Lewes Alamanni sayth, that a man ought to bee content with a little and inough, with good and ill, and with euerie thing, adding heere to these verses.

*L'huom si dee contentare in ogni stato,
Che chi panda il contento, perde'l tutto :
Sia colmo vn quant'ei vuol d'argento, & oro
Poss'ega quante son cittadi, & Regni,
Che se'l contento manca, ogn'altra cosa,
Si dee poscia stimar sogni, ombre, fumi.*

A man must be content in eche degree.
For once contentment lost, then all is gone,
Although at will with coyne he stored be,
Although all Realmes and Cities he doth own,
For if contentment fayle, then each thing ought
Shadows, vain dreams, & smoke of vs be thought

An argument worthie of consideration,
touching the immortalitie of
the soule.

ALphonfus King of Aragon sayd, that this
seemed to hym the gratest argumente
of euertlastingnesse of the soule, to witte, that
the body in this our lyfe (when youth is past)
doth

boeth alwayes diminish in strength and busi-
nesse, haupng his endes and limits. And that
the mynde contrarywise, the more it is char-
ged with yeares, the more it augmenteth
and groweth in vnderstandyng, vertue, and
wisedomē.

What difference after wyse mens iudge-
ment, is betweene the learned and
the ignorant.

When Plato was asked what difference
was betweene the learned and the ig-
norant, he answered: as much as is betweene
the Phisition, and the diseased. And Socrates
beyng demaunded touchyng the same, (Eras-
mus attributeth it to Aristippus) answered,
send the one and the other to the people naked,
and thou shalt see Aristippus sayde, that the
one differeth so muche from the other, as a
fame horse from one not fame. Aristotle spea-
kyng more surely sayde: so great difference is
betweene a learned man and one that is igno-
rante, as is betweene the lyuing and the dead.
And Horace expresseth his opinion in this ma-
ner,

The man that hath no lerning, liueth in the dark,
And he may not compared be vnto the learned,
which seeth more in one daye, than the other in an
hundred.

That

That euen Philosophers sometimes doe vex
and torment themselues for the losse
of their deare things.

EVphrates a Philosopher of *syria*, whē his
wyfe was dead, whō he loued exceedyng-
lye, sayd: Oh tyrannous Philosophie, thou
commaundest vs to loue, and if we lose the
thing beloued, thou forbiddest vs to be sor-
rie for them: what shoulde I then do now, in
this miserable state?

A very good regiment for him that is whole
to maintaine his health.

Cornelius Celsus an auncient and a most
excellent phisition sayth, that he which is
in health and naturally well disposed, oughte
not to binde himselfe to any rule of phisicke,
bycause he hath no neede of phisitions, nor
glitters. This man (saith he) ought diuersly
to vse his life: nowe to go to the village, now
to the Citie, and oftentimes to walke in the
feeldes, to saile on the Sea, to go a hunting,
sometime to rest, but most cōmonly to exer-
cise the body, bycause slouth enfeebleth it, and
exercise strengthneth it, the one giueth long
olde age, the other long youth. It helpeth (be
addeth hereto) sometime to vse bathes, other
while cold water, to day to annoynt himself,

to morowe not passe vpon himselfe, and finallye to refuse no meate nor drinke, whiche the common people doth vse.

That it is follye to looke for more of things than nature doth affoorde.

A Shepheard whiche had a flocke of sheepe, seeyng that the wolfe did daily take and consume them, assembled together vppon a daye the whole flocke, and wpyth a trim and long oration, he put them in comfozte not to feare the wolues, for so muche as they were many in number, and for the moste parte had hornes, whiche the wolues haue not: wherefore he would haue them to be of good courage and with one assent valiauntly to giue ayde one to another, and that he would not fayle them at anye time. The sheepe taking good harte at these wordes, ioyned with suche effectuall reasons, promised and sware, that they would no more fle from the wolfe. Notwithstanding a while after, when shoute was made: to the wolfe, to the wolfe, those poore beastes were surprised with so great feare, that the wordes and the reasons of the shepheard were not able to holde thē from flying away. Whereuppon he afterward sorrowing with them, one of y^e wisest franckly spake:

whilest

Whilſt to make white the black thou doſt aſſay,
Thou ſekeſt that dark night ſhould become cleare
(day.

That the fruit and ſafetie of money, conſiſteth
in occupying, and not in keping.

A Couetous man lauyng ſolde all that hee
had, and turned it into ready money, bu-
ryed it in a place, where he went dayly to ſee
it, in ſuche wyſe, that a man of the countrey
watching what he did, went thither in the
night, and digged it out, and caryed it away.
And when the myſer another daye came a-
gayne to ſee his treaſure, he not finding it,
was mynded desperately to gyue himſelfe to
the Deuill. But a friend of his being at hand,
and vnderſtanding the cauſe, ſayde vnto him,
quiet thy ſelfe my fellow, for thou diddeſt not
occupy this money at all, ſo that thou mayeſt
put ſtones in place thereof, and perſwade
with thy ſelfe that it is golde: for theſe ſtones
will ſtande thee in as good ſteade as money:
and added hereto theſe verſes of Petrarcha.

*Oh mente vaga al fin ſempre digiuna:
A che tante penſieri? vn' hora ſgombra
Quel ch' en molti anni a pena ſi raguna.*

that is,

Oh greedy minde ſtill hungry to the ende:
Wherto is ſo great care? one houre doth ſpoyle;
That which long time hath hardly won with toil.

M.ij.

That

That the counsayles of youth, are rashe and vnaduised, and of age, considered and perfectte.

WHEN Paulus Aemilius was generall Capytayne in Greece for the Romans, against king Perseus, he had with him Scipio, beyng a very yong man, but famous for hys greate towardnesse to vertue. The which Scipio, when vpon some occasion he thought the tyme conuenient to gyue battaile to the enemye said: Dost thou not see Emilius? to whom y olde & expert captaine, perceyuing some damage that myghte aryse thereby, whyche the vnskylfull yong man knewe not of, sayde: Nasica, when I was of thy yeares, I was so mynded as thou arte now, and when thou shalt come to my yeares, thou shalt be of that mynde, which I am now of.

That the state of worldly things is very full of chaunge, and therefore that it is meete for vs to prepare to endure both fortunes.

THEN same Aemilius, when hee had overcome and taken prisoner the foresayde Perseus, and sawe him fall prostrate to hys feete, weeping, and ouer cowardlye yeelding himselfe, sayde vnto him: Masse for me, stand vp, for thou shalt my victoꝛe: I thought that

that I had overcome some greate king, but nowe I finde that I haue subdued a cowardly woman: Doutlesse thou arte worthy of greater misfortune. And turning to bys men of warre, he sayde to them: beholde there an example moste notable of worldly thinges, to you young men chiefly I speake, to the ende that you may lerne, not to pusse your selues ouer muche with pride in prosperitie, neyther to truste happie fortune to muche, for as much as he is dead in the morning whiche is bozne in the euening. And hee is a man in deede that in prosperitie is not proude, and in aduersitie is not vnpatient.

A philosophical opinion touching the iudging of friendes causes.

Bas the Philosopher saith, that he was neuer wylling to bee iudge betweene his friendes, but betweene his enemies. Bycause euen as (saith he) it is to be feared that one of thy friendes shall become thine enemye, so is it to be hoped that one of thyne enemyes shall be made thy friende.

That none can liue in this worlde withoute trouble.

Socrates beeing asked of a friende of bys, howe mannes life maye be passed withoute

out trouble, answered: by no meanes : for it is not possible (sayde he) to dwell in Cities, castles, and houses without trouble.

That loue entreth the body by the eyes, and ouercommeth both Gods and men.

A Raspa being warned of Cirus, & he should not bee conuersante wyth women, saying, that though his eyes loue by little wold enter into him, answered : that if he dyd alwayes take heed of him, he shoulde neuer be overcome . But when he was not long after fallen into the flames of loue , and for feare and shame durst not come in the presence of his Lord, Cirus sent for him (as for one who he loued) and smyling sayde: Araspa, I know that thou art greatly afearde of mee, & peradventure more ashamed, but be of good cheere, for I maruaile not at thy errour, knowing wel that euen Gods theselues haue bin deceyued manye times, and overcome by loue.

That women sometimes doe worthy deedes.

In the warre betwene the Emperoure Curradus the thirde, surnamed Ghibellinus & Guelfus Duke of Berne, of whom in tyme passe the partes takyng of the Ghibellines
and

and the Guelfins toke name, there chaunced a deede of women (as Paulus Emilius the Historiographer witnesseth) no lesse worthe than pleasaunt . And this it was, that when the Emperoure had ouercome by force *Mona*ke, the heade Citie of *Berne*, and appointed for muche hatred conceyued , all the men to be cut in peeces, notwithstanding, he fauorable graunted the women , that they shoulde departe safe , with all that they coulde carrie vpon their backs . Wherevpon those valiaunte women , furthered wyth exceedyng greate loue and true affection , toke counsaile and strength to carrie wyth them the menne for their burden . With whiche worthe acte the Emperoure not onely accompted hymselfe deluded , but it pleased hym so muche, that throughe their loue, hee receyued afterwarde the Duke his aduersarye into fauour also.

That valiaunte and vertuous men will
not be corrupted.

PHocion of *Athens*, a verie good Citizen, when Alexander the greate had sente hym a greate summe of money , to win him vnto hym, asked the messenger what hee brought hym , and for what cause Alexander had sente money rather to hym than to other citizens.

¶.liij.

Because

Bicause he thinketh you (aunswared he) honestest and better than all the residue : Lette me, sayde Phocion, be still such a one as he thinketh me now to be, and let him not goe about to corrupt me with money. So he refused that money of the king, knowing it to be full of craft and decepte for his countrey.

That men although they be old and miserable, desire for all that to liue

A Poore olde manne caryed from the wood a bundle of sticke, and beyng weary of that miserable lyfe, fell dꝛwne to the ground, and as desperate called for death: who forthwith appearing, asked hym what he woulde haue: To whom the olde man seeyng hir so horrible, by and by repented him, and sayde, I pray thee helpe mee to laye vp this bundle vpon my shoulders.

An example worthie of remembrance, of loue towardes ones countrey.

WHEN there was in *Rome* an exceeding greate dearth of corne, Pompey the greate, was declared puruepoure: but in effect, as lord of the sea and lande, he went to *Sicilia*, to *Affricke*, and *Sardinia*, and gathering together with a greate borrowe, greate plentie

plentie of corne, made all the haste hee coulde to returne to Rome with the firste. But the weather beeyng contrarie, and a tempest appearing, the Mariners vtterly refused to goe to sea with so great danger. Wherefore Pompey first taking shipping, caused the sayles to be hoysed vp, and spreade, saying: Necessitie constrayneth vs to sayle, but no necessitie constrayneth vs to liue.

That giftes please God and men.

QVintus Fabius Maximus, hauyng intelligence, that one Marsus, his souldiour, a verie worthie and skilfull man in the arte of warre, was secretly in practise to consente to his enemyes, caused him to be called vnto him, and without shewe of knowing anye thing, or of hauing any suspicion of him, was sozie with him selfe, he neuer asked any thing of him, saying: Why askest thou not? wilt thou alwayes holde me for thy detter? Afterward, hee giuing him a verie faire and couragious horse and money, and shewyng him manye curtesies in the warre, bounde him vnto him, and made him moste faithfull: Wherefore Ouid truely sayde:

Munera (crede mihi) placant hominesq; deosq;

That is,

Both Gods and men (beleue me) gifts appease.

M.v.

That

That he which hath chiefe authoritie vnder a Prince, and is sodainly aduanced to honour, most commonly is subiect to enuie.

When the lord Cromwel, a man of great wysedome, was in greatest prosperitie, and exercised his authoritie (as some say) verie arrogantly and proudly, chiefly againste the nobles: there was one of them, who to shewe him, that he ought not to make himselfe equall with them, and that he came in the tempeste of enuie, and therefore shulde perishe, caused vpon a nyght these wittie verses of Alciate, to be fastened to his doze.

*Crebbe la Zuccalà tanta altezza ch'ella,
A vn'alcissimo Piu passo le cima
E mentrè abbraccia in questa parte, e'n quella,
I rami suoi superba oltre ogni stima,
Il pino ride, & à lei così fauella.
Breue la gloria tua, perche non prima,
Verrà il verno di neui, vt ghiaccio cinto,
Ch'ogni vigor in te sarà estinto.*

The Gourde did growe to such a height, that she
Did of a loftie Pyne the toppe surpasse,
And whylest she beyonde al measure proude,
Did swinde hir twigs on this side and on that,
The Pine did laugh, and to hir thus gan say,
Short is thy glorie, for no sooner shall

The

The winter come, with frost & snow yfraight,
But all thy strength in thee shall be extinct.

A meete answere for spitefull speche.

When a manne of mosse wicked life caste
Diogenes in the teeth, that he had bin in
times past a forger of false money, he answered,
saying: I knowe that the time hath bene,
when I was suche a one as thou arte nowe:
but suche a one as I am nowe, thou wilt ne-
uer be.

That the arrogancie of some presumptu-
ous persons is oftentimes scorned by
the promptnesse of an other.

MAfter Frauncis Pescioni, and a certaine
Greeke discoursed together of diuers
things, and in processe of talke, they fell in di-
sputation, and in disputing they preked one
an other, so that the Greeke arrogantly sayde:
With whom speake you thinke you, know you
not that I am a Greeke? & that out of Greece
came al vertues? Inferred that of y^e Greekes
in time paste, other nations had taken them:
But Pescione who considered the present state
of that prouince, answered wittily, saying: you
say trueth that all vertues came out of Greece,
for that it is not seene that there remaineth a-
ny one at this day.

That

That fathers ought to make accompt of
their children, according to their
desertes, not otherwyse.

The Philosopher Aristippus, when he was
reproued of some of his friends, bycause he
had refused and cast off one that was hys owne
naturall sonne, sayd vnto them: What? know
you not also that sweate and lyce are engen-
dred of vs, and notwithstanding, as things
filthie and vnprofitable, they are abhorred and
cast away? So ought we to do with children,
when they deserue it, as myne for his wicked-
nesse doeth greatly deserue. And Marcus An-
tonius the Emperour and Philosopher, when
he was asked at the poynt of death, of the stan-
ders by, to whom he would comend his sonne,
sayde: First to God almightie, and afterward
to you, if he be worthe. The same Emperour
when he sawe at that present tyme his freendes
and seruauntes weepe, sayde: And why weepe
you, and why are you sorowfull? for death is
common as well to you, and to all miserable
men, as to mee.

Womens counsell sometimes is
much worth.

When certayne conspirators of *Forli*, had
slayne Carte Hierome their Prince, ta-
ken prisoners hys sonnes, and the Countesse
Catherine

Catherine hys wyfe, lawfull inheritrix of the state, they tooke and held the Citie with force. But forasmuche as the Castel was kepte for the Prince, and the Captaine not mynded to yelde it, they thought that without it, they had nothyng at all preuayled: whereupon the worthy Countesse quickly taking in hand a most noble exployte, promised, that if they would let hir enter in, shee would cause it forthwith to bee giuen ouer, leauing for the performance of hir promyse, hir sonnes for hostages. Then after they were agreed, the woman went into the Castel, and came by and by to the walles, reproouing the conspiratoures with most sharpe wordes for the death of hir husbände, and threathnyng them with all kyndes of punishment. Wherefore they takyng hir sonnes and a knyfe in hande, made as though they would kill them in hir presence, if shee kept not promyse with them. But the couragious Countesse, without changing hir countenance, immediatly taking vp hir clothes befoze, with fierce looke, sayde vnto them: And doe not you thinke that you play the fooles, bycause I haue fourmes to make other? so that they late espying their faulte, lefte behynde them those hir sonnes, and in haste as it seemed best to them, fled out of the citie.

That

That couetousnesse is a thyng monstrous and pestiferous.

BOiardo when he sawe a neyghbour of his a verie riche man, broughte thorough extreme couetousnesse to endure all pain, and to entreate moze than miserably his noble familie, and finally passing al measure, to be brought to eate but one meale a day, and the same naught, cryed out with these wordes:

*Auaritia crudel, poi che conuiene,
Ch'io ti laceri, & sgridi tutta via:
Dimmi onde ha meritata tante pene,
L'anima, che t'è data in signoria?
Perche sei tu nimica a' ogni bene?
Perche guasti l'humana compagnia?
Anzi la compagnia pur naturale,
Perche sei tu radice d'ogni male.* that is.

Fell auarice, sith that it doth behoue,
That I thee rente, and stil at thee crye out:
Tell me wherefore the Soule deserued hath,
So muche paine, which is bassall to thy raigne?
Why art thou foe of euery passing thing?
Why dost thou marre the company of man?
Maye rather the company naturall,
Wherefore arte thou the roote of euery yll?

And Dante describing this plague sayth:

Et ha natura sì maluagia, & ria,

Che

*Che mai non emj' elabramosa voglia,
Es doppo l'pasto ha piu fame, che prima. that is,*

And hath a nature so swicked and so naught,
That she doth neuer fill hir greedie desire,
And after meate hath more hunger than before.

That it is a foule and damnable thing, to
be loued with dishonest and
wanton loue.

A faire yong man, but yll mannered, inu-
ried Aristotle, saying to him among other
things: If I were hated of my countreyment
as thou art, I would hang mee by the necke.
To whome Aristotle answered: And I wold
hang me by the neck, if I were loued as thou
art: meaning, that hee for his wanton beautie,
and not for other his merites, was loued, or
rather dishonestly desired.

Of how many kindes, and of what qualities
dreames are.

Dreames (after Macrobius) are of five kin-
des, three true, and two false, the true hee
termeth a dreame, a vision, and an Oracle:
The false *Insomnium*, and *Phantasma*. A
dreame is, when we dreame the truth, but is
obscure, so that it needeth an interpretour.

as when hee that was in pryson with Ioseph, dreamed that hee pressed out the wyne of thre Grapes in Pharaos cup, and Ioseph interpreted it, that hee within thre dayes should be deliuered, and afterwarde should become the Kyngs cupbearer, euen as it fell out. And Policrates the tyrant of *samia*, dreamed, that Iupiter washed him, and that Phœbus anoynted hym. Wherefore not long after Orontes, Darius his Captain, taking him prisoner, caused him to be crucified, and remayned so long vpon the crosse, till Iupiter, to wit, the ayre, did raine vpon him, and washed him, and Phœbus, that is to wit, the sunne, melted him, and fryed out the greace of his body, whereby hee was anoynted. An oracle is, when in our sleepe one seemeth to speake to vs, & that hee telleth, falleth out true. A vision is, when in our sleepe it seemeth vs to see something, which is afterwarde true, as wee haue seene. *Insomnium*, is when wee dreame false things, and proceedeth of too much, or too little meate, or else of thoughtes, or of sicknesse. *Phantasma* is a false imagination, wherof man is the author in effect, and cause, the sister of *Insomnium*.

That hope doth sometyme deceyue
more than dreaming.

Amilcar

A Milcar Captayn of the *Carthaginensians*, when he had layd siege to *Syracusa*, dreamed vpon a night, that he supped the next day in the Citie, and herevpon awaking, tooke so great hope, as though the victorie had ben promised him fro above: for he as soone as the day appeared, prepared to giue the assaulte. But when in setting the souldiers in order, there arose a dissention and greuous commotion betweene the *Carthaginenses*, & the *Scicilians*, they within taking occasion issued oute, and setting vpon the scattered camp, among other tooke hym prisoner, and hauing hym in sure hold, they caried him into the citie. So Amilcar was more deceyued with the hope, than with the dreame.

How much wise and pleasant words do
preuayle with great men.

Leon of *Bizance*, hearer of Plato, and a berie famous Sophist, went to meete king Philip of *Macedonia*, who with a great hoste came against his countrey, and shewing himselfe before him, sayd: Tell king (I pray you) for what cause come you to assaulte our city? Bycause I am in loue with hir (answeraed Philip boording) and come to obtaine hir. To
R. whome

whome Leon readily aunswered againe, and sayd: Consider this, most victorious kyng, that louers goe not to deale with loue with instrumentes of warre, but with instrumentes of musike. This wittie and pleasant saying so muche liked Philip, that he withdrew himselfe from that enterpryse, and so leauing Bizance vntouched, went further off.

In what degree Aristotle putteth fayned frendship.

Aristotle blaming greatly dissimulation & counterfaiting, sayth, that he which maketh as though he were a frende, and is not in deede, doth worse than he whiche forgeth false money: bycause in taking a peece of false money for good, one may haue small losse, but in taking a fayned frende for a true, a man may receiue exceeding great damage.

A true and trimme sentence.

CAstruccio of *Luca*, hee which was so famous and notable a Captaine, when vpon a nighte one of his gentlemen was at his house, where many women were bidden to make merrie, hee dauncyng and reuelling more than it was thoughte agreable too bys qualittes, was warned thereof by a deare frende

frende of his. To whome Castruccio readily sayde : Holde thy peace, for he whiche is accompted wyse in the daye, shall neuer be accompted a fowle in the night.

What thing Fortune is, and howe she turneth aboute hir wheele.

Christopher Landine sayth, that fortune is an influence whiche proceedeth from the revolution of the beauens, and that she as they, doth continually turne rounde aboute hir wherle: Bycause that riches (sayeth he) causeth pryde : pryde, impacience : impacience, warre : warre, pouertie : pouertie, humilitie, humilitie, pacience : pacience, peace : peace, riches. Dante described fortune with learning and greate elegancie in this wyse, saying:

*Colui, lo cui sauer tutto trascende,
Fecè gli cieli, & diè lor chi conduce,
Sì ch'ogni parte ad ogni parte splende,
Distribuento vguualmente la luce
Similmente à gli splendor mondani,
Ordinò general ministra & Duce,
Chi permutasse a tempo li ben vani,
Di gente ingente, & d'uno in altro sangue
Oltre la defension de' senni humani:
Perch'ana parte impera, & l'altra langue,
Sequendo lo giudicio di costei,
Che è occulto, com' in herba l' Angue:*

Vostro fauer non ha contrastata à lei,
 Ella prouede, giudica, & persegue,
 Suo Regno, come il loro gli altri Dei,
 Le sue permutation non hanno triegue:
 Necessita faesser veloce.
 Si spesso vien chi vincenda consegue.
 Quest' è colui, che è tanto posto in croce,
 Pur de color che le dourian dar lode,
 Dandole biasmo attorno, & mala voce.
 Ma ella s'è beata, & cio non ode:
 Tra l'altre prime creature lieta,
 Volue sua sfera, & beata si gode.

that is,

He that aboue al wisdome farre ascendes,
 The heauens made, and gaue to them their guide,
 So that eche parte to other brightnesse lendes.
 Sundring alike the light to euery side.
 He likewise also vnto the worlds light,
 Makes a minister and a chiefe captaine,
 To turne at times the dayn wealth of ech wight.
 From blond to bloud, fro realme to realme again,
 Beyond the reache of all mens wit and skil:
 For one parterules, and the other doxone dothe
 passe,
 According to hir certayne doome and wil,
 That lurketh as an adder in the grasse,
 Your wisdome can in no wise hir remoue,
 She doth forsee, giue sentence, and pursue
 Hir reigne, as do theirs the other powers aboue.
 Hir sodaine changes haue no truces true:
 Necessitie doth cause hir to be swift.
 So quick she comes, which doth by course ensue,
 This

This is she that vpon the crosse they lifte
 So much, which ought with praises hir pursue,
 Giuing hir blame each where, and misreporte,
 But she is blessed and doth not heare this:
 Mery among the other chiefest sorte,
 She turnes hir sphere, and there abides in blisse.

A courteous and maruelous behaui-
 oure of a yong Prince.

Charles the ninth, kyng of *Fraunce*, be-
 gan very soone to giue manifest tokens of
 his vertue and liberalitie: bycause that among
 other things in these dayes at the beginning
 of the new yeare, he asked money to gyue
 New yeares giffes to them of his house:
 wherebpon the Treasurer gaue him a thou-
 sand crownes. To whome the King, being
 angry, and then not eleuen yeares olde sayd,
 that they were to fewe, and that he shoulde
 giue him moze. But the great Chauncellour,
 who by chaunce was there presente, admo-
 nished him, saying: Sir, consider that they are
 enough, for you be at this daye, thorough the
 great dettes whiche you are in, a poore king.
 Then Charles looking him full in the face
 scornefully, laughed aloude: and turning af-
 terward incōtinently to the king of *Navarre*,
 and other Princes, which were there aboute,
 tooke off his cappe and holding it in his hand,
 R. iij. wente

wente curteously to euery one, saying: Giue the poore king som what for Gods sake.

A noble aduertisement to women,
for their children.

Iohn Lodouike Viues sayeth, that the mother, when she taketh hir son in hir armes, kissing him, is wot to say thus: god giue thee more riches than Crassus or Croesus had: more honour than had Pompei or Cæsar: more felicitie than had Augustus or Alexander. But she should say, I pray God that thou mayst be good, iust, continent, a despyser of Fortune, a follower of Saint Paule, more vpright than Cato, better lerned than Plato or Aristotle, more eloquent than Demosthenes or Tullie.

Erasmus his iudgement of Luther.

Duke Frederike of *Saxonie*, called Erasmus of *Roterodame* to him at *Coleyn*, in that parliament which Charles the fyfth helde after his Coronatiō, and besought him freendly to tell him without feare, whether Luther erred in those controuerfies, of which chiefly he had reasoned. Then Erasmus playnly sayd, that Luther was of a good opiniō. The prince asked him further among other thyngs, saying: Maister Erasmus, wherein hath that my
lilly

illie Monk offended, bycause all be so spyteful against him, and do so persecute hym? Erasmus answered : O moste gentle Prince, hee hath committed two very great sinnes, he hath taken away the Crowne from the Pope and bishops, and the bellie from the Monks.

A very hote and hastie maynteiner
of the Gospell.

Polyphemus, Erasmus his seruant (for so he was called) was wonte to dispute earnestly with others, touching the controuersies of the Gospell, and too maintaine the true doctrine. At the last, when a certain troublous fellow did contende with him, whom he could not ouercome with arguments, he strake him with the booke of the new Testament, whiche he helde in his hand. Erasmus beholding them, merily sayde : This seemeth a wonder to me, that the Gospel should thus be defended with the Gospell.

An example meete to be remembred of
all men in the agonie of death.

When Duke Frederike was in the agonie of death, he commaunded many comfortable sentences to be written for him upon a table in great letters : whiche hee often
R. iij. tymes

tymes did reade : and with these he strengthened himselfe . If one had put hereto the picture of the triumph of Christe , he had done well, and I beleue that it should haue ben a pleasure to him. So godly and deuoutely he dyed, feeling greate griefes of the stone. Hee being asked whether he had any other payn, answered , I haue a quiet hearte, but in my fleshe I haue exceeding greate payne whiche I suffer for Christes sake.

The godly departing of *Velcurio*
out of this lyfe

Master *Velcurio* a greate learned man of late tyme, when he laye sicke, so muche that hee dyed also of that disease : and other Maysters and Doctours comming vnto him did comforte hym, sodainely hee brake oute into these wordes : *Pater est amator, Filius redemptor, spiritus sanctus consolator, quomodo itaq, tristitia affici possim?* that is, God the Father is my loue, God the sonne my redeemer, and God the holy ghost my comforter, howe then can I be sorrowfull?

A comforte agaynst the temptations
of the diuell.

When at *Friburge* in *Misma*, a certayne verie Godlye and Reuerende olde man lay sicke of a grienous disease, and dyed
neare

neare his ende : vppon a tyme when hee was left alone, the Deuill came attired lyke a byshop, and exceedingly vexed the olde man, bearing then in the agonie of death, going aboute to constryne him by force, to tell him all the sinnes which in all his life hee had committed. For his entent was, hauing paper and incke, to write them all . But when the godly olde man had a long tyme mightily resisted hym with the holpe scripture, and was not perswaded, but still the Deuill vehementlye byged that narration, at length the good olde man sayd: Forasmuch therefore, as thou wilt haue mee to tell thee myne offences one after another : write first and beginne in this maner : The seede of the woman shall breake y Serpentes heade. &c. The deuill hearing this, cast downe the paper and incke vpon the grounde, and leauing behynde him a great stincke, fled away . And the godly old man not long after dyed quietly in a good confession.

That fortune is common and mutable, now fauoring one man, then another, and therefore in prosperitie being puffed vp with pride, we ought not to forget aduersitie.

When Frauncis the Frenche King was kept prisoner by y Emperoure Charles,
R. v. the

the fifth, and sawe written vppon a wall the Emperours mark of posse, *PLVS VLTRA*; that is, more beyond, or further, hee wrote by it, *Hodie mihi, cras tibi*, that is, to day for mee, to morrow for thee. Which when the Emperour sawe, he wrote vnderneath, *Fateor me esse hominem*, y is, I confesse that I am a mā.

That euerie man ought to followe his owne vocation.

MArtine Durer an excellent painter (when Maximilian the Emperour had tricked out a certaine image, whiche he woulde haue him to paint, & the cole at sometimes had broken) painted the same afterwarde more easly and readily. Then Maximilian asked of Durer how it came to passe, y his cole brake not. Durer smiling, answered: Most mercifull Emperour, I woulde not that your imperial maiestie coulde painte so cunningly as I: as who shoulde say, I haue exercised my selfe in this thing, and this is my vocation: your maiestie hath waightier affaires, and an other vocation, according to y common prouerbe: *Aliud est sceptrū, aliud plectrū*, that is, y scepter is one thing, and the Harpe an other, *plectrum* is properly an instrument wherewith men played on the Harpe or dulcimers, for hurting

hurting of their fingers : with the former example this may agree. Leontinus the bishop saide to Constantine the Emperoure desirous to reason many things of Religion,
Kαὶ ὡς πρὸς ἑτέρα ταχθεὶς ἑτέρα πράττεις
 That is, Emperour thou being ordained for one thing, doest an other.

Of the wel bringing vp of Children.

There is more regarde to be had of the well bringing vp of children, than of any riches. They which do otherwise, seeme to me very like to them which provide shoes, and passe not for the feete, whereas they are invented for the saving of them. Wherefore that aunciente Crates, climbyng vppon the highest part of the citie, wisely thought good to exclaime: Whither, whither runne ye my countrey men? Is it meete that you shoulde thus be cheeflye busied in gettyng of riches, and not to be carefull, and passe vpon them, for whom they are gotten? Beloue mee, the parents cannot leaue their children a better inheritance, than if they shoulde be well brought vp, and trayned in vertue euen from their youth: this patrimonye abideth with them for ever, neither can it be destroyed by the stormes of fortune.

As a horse untamed, although good by nature is not apt for those commodities, which are required of him: so thou canst not get y^e frute of vertue of a man vnlearned, although he be wittie. The lyke sayde Durer: A man vnlearned is as it were a looking glasse not polished.

What labours are greatest and pleasantest.

AChilles being demaunded of Aiax, which were the greatest laboures that hee had sustained? answered: them which hee tooke for his friendes. And when he proceeded to aske which were the pleasantest laboures that he had sustained? Achilles answered agayne, the same, signifying that he which is noble in deede, burneth with a certayne great desire to to helpe his friende.

Four things required in feastes.

BAchilides sayth, y^e there are foure things required in a feast. 1. a measurable preparation of meate and drinke. 2. pleasant communication. 3. true good wyll of the feasters, 4. good wine wherewith olde men are chiefly delighted. And an other sayth, that one oughte not to drinke aboue two draughtes at a feast for healthes sake.

That

That Christians being taken prisoners
by Christians, ought to be merci-
fully intreated.

The Emperour Charles the fift, when the
kyng of Fraunce was taken, and he Lord
ouer hym, meeting him, embraced hym friend-
ly, saying: *Mon frere n'ayes peur, car tes affai-
res se porteront bien*, that is, Brother mine, be of
good cheate, for all shall be well: and he delte
bzootherly with him.

VVatchfulnesse, and carefull diligence be-
commeth a Magistrate.

Homer in the second booke of his Iliades,
hath two notable verses meete to be re-
membred, not onely of Princes, but of all o-
ther Magistrates, and be these.

Οὐ γὰρ παννύχιον ὄνδ' εἰς ἐκλεφθόρον ἀνδρα,
ὦ λαιότε' ἐπιτε βραφατι, κ' τοσα μέμηλε.

Whiche verses Fredericke Duke of saxonie
thought worthy to be wyrtten with his owne
hand, and to haue them in his chamber, being
by him translated into Latine, wyth these
wordes:

*Non decet principē virū dormire totā noctem,
Cui populi gubernacula commissa sunt, & a cu-
ius cura pendent ingentia rerum momenta.*

that is,

A Prince

A Prince for many that provides,
ought not to sleepe all nyght:
who charge hath of the people, and
on whome great cares doe light.

The original of the Electourship.

The original of the Electourship of y^e princes of *Germanie*, tooke beginnyng of the *Persians*. For as to their king were princes ioyned, so to the Emperours of *Germanie*, the Electours or Choosers are ioyned, which do make vp the head counsell for the *Romayne Empire*. If wee will consider aright, to the *Persian* king, were ioyned the *Ephori*: For in their handes laye the chiefest power, to choose, take, and put downe the king. So it is the chiefest power and authoritie of the Electours, which oftentymes haue remoued out of the Empire beastes and tyrants. This state of Electours hath defended *Germanie*, and hath borne rule and kept quietnesse these five hundredeth yeares.

The tokens of a well framed common wealth.

When kyng Ferdinando was at *Norimberge*, he asked of the chiefe Aldermen of the cite, how they gouerned so greate a multitude? they answered: Most soueraigne King, with faire wordes, and cruell punishments.

mentes. It is a verze wise aunswere of a wit-
tie mā. For so sought Empires to bee framed,
the gouernours to answere all men gently,
but in punishing to vse seueritie.

A description of three chiefe vo-
cations in this life.

In the Courte of *Basile* this verse is founde
written in golden letters.

Tu supplex ora, tu protege, tu que labora.

that is,

Pray thou bypon thy knees, defende thou, and
laboure thou.

In this verse three chiefe vocations of thys
life are set forth. The Ecclesiasticall state,
the politike state, and the state of the subiects.

The picture of a good magistrate among
the auncientes.

The Emperours of *Germanie*, among the
auncients were painted after this sort, hol-
ding in one hand a booke, & in y other a sword.
Wherby antiquitie signified, that Emperours
ought to be furnished with the skill of lawes
and weapons. For the sword without law is
tirannie. This picture was thus set forth for
the benefite of yong Emperours and rulers,
that they might be admonished of the chiefe
parts of gouernement.

The

The modest aunswere of Charles the
fifth touching his prayſes.

When the Emperour Charles, the fifth
was verie honorably receyued into Pa-
ris by the frenche King, and with so great
a triumph as neuer in anye place was made
him: afterwarde one of the kings counſay-
lours pronounced befoze him a long and very
graue oration, wherein hee made reherſall of
many vertues and noble actes of the Emperour:
To al theſe things he answered brieſly and ve-
ry modeſtly, that he lyked the oration, bycauſe
he had put him in minde, what maner of man
he ought to be.

Three things neceſſarie for euery
Magiſtrate.

When Auguſtus ſent Germanicus into A-
ſia, he wiſhed him three things: the vertue
of Alexander, the good wil of men that Pompey
had: thirdly he added: I wiſh thee my fortune,
ſignifying that the exploites and victories won
by him, were gouerned by God.

The order of Charles the fifth
his counſell.

The Emperour Charles the fifth, called
not aboue foure or ſixe to counſell, eue-
ry of whiche he commaunded to tell hys opi-
nion.

nion. Afterwarde he considered which were the best opinions, and reasoned of euery one of them, & he did not forthwith conclude, but deferred till another tyme, saying, hereafter we will speake more of this matter.

That soone pricketh which wil be a thorne.

IT is written of the Lacedemonians, that they put to death the kinges sonne being a boy, when they sawe him pull out little birds eyes. For hereby the Lacedemonians iudged that he would be tyrannous by nature: and if he should rule, that he wolde be cruell to his countrymen and subiectes.

A brieve summe of the newe and
old Testament.

MOyses in the beginning speaketh of the essence or being of God, secondly of the creation, thirdly of the making of man, and of the promise set forth, by the which man was restored and began agayne to buyld the Church. Afterwarde there followe excellent promises. Furthermore in Exodus the law is set out, which is the everlasting worde of God, requiring obedience, and condemning the disobedient. In the bookes of the Kings examples of obedience and disobedience are set forth: David is recened, afterwarde the
D. promise

promise is renewed : fynally , the prophetes make the same moze manifest and plaine. In the newe testament , all the articles of chrystian doctrine are expressely declared.

VVhat things breede al mischiefe.

These fve things chiefly bring the common wealth far out of frame, as one affirmed, to wete: A false iudge in the consistory, a deceiptful marchaunt in the market, a couetous Priest in the Church, a faire whoore in the stews, and flatterie in Princes Courtes.

VVho are notable fooles.

A faithfull louer of maydes , a faire gambler , and a mercifull souldiour, are sayde to be too foolishe,

VVhat housholde is vnprofitable.

This familie of all other is sayde to be most vnprofitable , and vnpleasaunt : a heine withoute egges, a sowe wythoute pigges, a cowe withoute milke, a daughter that wandreth abroade in the night , a sonne a gambler, a wife pryncely spending hir husbandes goods, and a maide seruant with child.

VVhosoever wanteth money is nothing set by.

Money can bring all things to passe , and without money the good estimation of a man is nothing worthy. For except one haue money ,

money, neither nobilitie, nor knowledge, or any vertue is available. *Pallades* saying is not much unlike thys: Golde openeth all things and the gates of hell. A certayne man saide vnwisely: Although my father were a hangman, and my mother a common harlot, yet if I haue money, I am well lyked of and honored. Wherefore it is sayde mozeouer in a prouerbe: Muche wisdom is lost in the poore mans purse, that is: poore men are despised in whome oftentimes is muche wisdom, because pouertie is not regarded, nyther now a dayes is exercised in exployting of things: and except one be riche, he is neuer thought wise and of vnderstanding, nyther is bled in weightie matters, whiche require wysedome. Wherevnto *Iuuenal* alludeth in his seventh Satyre.

Rara in tenui facundia panno, that is.

A poore mans speche but seldome pleasant is.

That three things displease both God
and men.

A poore man proude, a riche man a lyer, and
an olde man a loue.

Foure things doe corrupt all iudgements.

FA **T**T **E** gistes, hatred, fauoure, and
fear.

Four things cannot be kept close.

Loue, the cough, fyre, and sorowe.

Four things kil a man before his time.

A fayre wife, an vnquiet houlshoulde, vnmeasurable meate and drinke, and a corrupt aire.

Four deedes of a Tyranne.

The propertie of a Tyranne is, to destroy the good, to hate the poore, to aduance the wicked, and to abolishe vertue.

Four sortes of men get friends.

The liberall, the gentle, the mightie or ryche, and they that are easie to be spoken vnto.

That a man is not to be iudged by his face.

Man ought not to be iudged by his face, for we cannot knowe a man onely by outward things and by the face, bycause wee bee ignoraunt what lieth hidden in his minde: for many hiding their wickednesse, doe fainedly shew in face so great honesty. The very which Iuuenal in his seconde *Satyre* saith *Fronti nulla fides*, that is, Trust not the face.

That we ought to take heede of flatterers as of poyson.

Alphonfus saide, that flatterers are not vnlike Wolues: for euen as Wolues by tickling and clawing are wont to deuour As-

ses so flatterers vse their flatterye and lyes, to the destruction of Princes.

Of Vsurers.

Saint Bernard affirmed, that onely by this meanes vsurie might be exercised without sinne, if money were lent them, which coulde not restore the principall.

Of Hunting.

Hunting, as Albert the Emperour sayde, is a manly exercise, and dauncing a womans exercise, and that he coulde be without any other pleasure sauing Hunting.

Two things necessarie for him that will lyue quietly in matrimonie,

Anthoni Panormita a very pleasant man being asked what things hee thoughte moste necessarie to the leading of ones lyfe pleasantlye and merilye in mariage, takyng an argument of the manyfolde & great troubles whiche happened in the married life, answered, that two things onely were needefull, the husbande to be deafe, and the wise blynde, least that shee should see very many things whiche were vntemperately done of hir husbande, and least he shoulde heare his wife continually chaffing at home.

Pollicies of VVarre.

It is very much vbled in *Italy*, that the best Captaines haue manye volumes of pollicies & wise counsels of warre, aswel of their auncientes as of them of latter time. The French men are saide to haue vbled in tyme passe this pollicie againste the Emperours souldiours. They sent before cartes laden with Silkes, & other clothes, whiche the Emperours souldiours fearing nothing, greedily laide handes vpon. In the meane season the Frenchmē inuaded & toke them sodenly vnawares with their host of hozsmen, whilst they strued among themselves for the pray. Cymon a most wise and valiant Captaine was indued with so greate amodeltie, that when he broughte with him oute of *Ionis*, a Poet, which had set forth his prayles ouer large, he was nothing delighted therewith, but toke it very grienously. For he saide, that of nothing y^euer he did, he sought anye praise, but only of one stratageme, or pollicy of warre. And this was such a one as he vbled towards y^e Lacedemonians his countrey men, without the offence or hurt of any. For when he had overcome the *Persians* in a great conflict, and had brought manye prisoners and a huge praye from that battaile, all which together were

were to be deuided by him among his count-
 rimen, Cymon beyng not ignorant of the
 Lacedemonians couetousnesse, commaunded
 that al the Gold and Siluer should be set on
 one side, & the bodies of the Captaines clad
 in vile apparell should be placed on the other,
 and gaue afterward the choise to the Lacede-
 monians. But they being decyued throughe
 couetousnes, greedily chose that side, where-
 in the Gold and Siluer was placed, & more-
 ouer gaue Cymon thanks for so liberall a
 deuision & sufferance of choise. But Cymon
 got nolesse praye together with praise. For
 there were among the Captaines manye
 moste noble and ryche men, which when hee
 suffered to raunsome themselves, gathered
 also with thanks a great summe of monye,
 by their raunsome and deliuerance, and much
 greater than the *Lacedemonians*. Further-
 more, I beleue, that thoro this deliuerance
 of the Captiues, he wonne so greate fauoure
 among the enimyes, that thys was the
 chiefe cause that *Asa* afterwarde fell so
 muche to him. So Cymon by this trimme
 polycie, provided for hys owne profite, and
 got double thanks of the *Lacedemonians*
 for his liberalitie, and of the captiues for his
 clemencie.

When the Landgraue had taken a certayne Dukes Secretarye, the Duke objected to hym, that it was not lawefull to take Embassadors. The Landgraue contrarywyse had an exception, bycause he had founde an example in Liue, where the Romans took on the waye the Athenian Embassadors, and it was iudged to bee well done. The lyke example is in Herodotus, where the Athenians took the Embassadors of the Lacedemonians going to the king of Persia to make league, and by request to obtaine help agaynst them, and by and by they slew them.

That vertue can doe more than crueltye, and that mens myndes are more turned with clemencie, than with outrage and fiercenesse.

ALphonfus king of Naples, liuing in the tyme of ourt auncesters, was one of the wisest kyngs that euer raygned: he was very well learned, and dyd greate thinges with greate admiration: he was expelled and banished, and retourned eftsoones into his kyngdome. When he besieged Caieta the Caietans sent out of the Cytie a greate number of olde men, women, boyes and girles, that the residue myghte a longer tyme haue (during the

the siege) come, and other thynges necessarye. Then certayne counsellours aduised the king to commaunde, that this miserable multytude, or at leasse wyse some part of it might be slain in the sight of the cytye, whiche the inhabitantes beholdyng, might be sooner yelde. And he that wrote the hystorie sayeth: God forgyue me, the same counsell I gaue the king too.

Then the king being astonied, stood musing, and at length after long silence, brake out into these words: The whole kingdome of Naples, is not so much worth to me, that I shold violently invade this miserable company: and he gaue forthwith a mosse severe commaundement, that all shoulde be distributed safe into the towne and places neere adioyning.

When the inhabitantes of the citie sawe this from the walles and towers, the matter being knowen, they immediatly yelved, being moued by the vertue and clemencie of the king, in the victorie weelneere wonne. Scipio sayde notably: that he had lieffer saue one of his countrymen, than vanquish a whole legion of his enemies.

D. b. A plea

ad iudicium

A pleasant answer e of Virgil.

IT is written, that Augustus was once in doubt, whether he were the sonne of Octavius or not. When he hoped that he might learne this of Virgill, he asked him beeyng sent for & come, whether he knewe who was his father, and howe great power he had to make men happie? Whom Virgill answering, sayde: I knowe that you are Augustus Cæsar, and haue almost equall power with the immortall Gods, that you may make happy whom you liste. Then Cæsar sayde, I am of that minde, that if thou tell me true, I may make thee happy and blessed. I would to god said Maro I could tell you the truth of those things which you aske mee. Then Augustus said: some thinke that I am Octavians sonne, other saye that I haue an other man to my father. Then Maro smiling said: If you bid me to speake freely as I thynke, I will soone tell it you. Cæsar affirmed with an othe, that he woulde not take in il part whatsoever he said, nay rather that he shoulde haue giftes not to be mislyked for his aunswere. Now Augustus looked what Virgil would say, when he sayde: As farre as I can coniecture, you are a Bakers sonne. Augustus was astonied, and thought with himselfe howe that might be.

Then

The Virgill sayd, heare mee why I coniecture so. When of late I had spoken some things which coulde not be vnderstode but of y^e best learned, you (Prince of the worlde) did commaund once or twice y^e bread should be giue me for a rewarde, whiche truelye was the part of a Baker, or of one that had a baker to his father. The merie iest liked the Emperoure exceeding well, who aunswered hym againe, that hereafter he should not bee rewarded of a baker, but of a noble and valiant Prince, & after that he made exceeding much of Maro.

A mery iest of *Vinum Theologicum*, that is,
wine of the diuines.

They of Paris for a commō iest do call that *Vinum Theologicum* which is strongest and not alayed with water. A certaine man being asked howe this prouerbe came bp, answered merilye, that the lawyers hadde Prebendes, deaneries, and Archdeaconries, and that the diuines had nothing leste but benefices.

But bycause it is wrytten of the pastors or curates: ye eat the sinnes of the people: to the digestion of suche harde meate (sayd he) there needed very strong wine.

And that hereof grew
the prouerbe.

FINIS.

[The page contains extremely faint, illegible text, likely bleed-through from the reverse side.]

The first of these is the fact that the
 Government has been unable to secure
 the necessary funds to carry out its
 policy of non-interference. This is
 due to the fact that the Government
 has been unable to secure the necessary
 funds to carry out its policy of non-
 interference. This is due to the fact
 that the Government has been unable
 to secure the necessary funds to carry
 out its policy of non-interference.

¶ Certaine Italian Pro-

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uerbes and sentences, done into
English, by I. Sanf.

℞.

A Buon hora in pescaria, e tardi in Beccaria,
Betyme in the fishe shambles, and late
in the Butcherie.

A buon intenditore mezza parola basta.
To a good vnderstander halfe a worde is e-
nough.

A cavalli magri, vanno le mosche.

The flies goe to leane horses.

A chi si va bene, par sauo,

He that hath the world at will, seemeth wise.

Al amico cura il fico, &

Al nimico il persico.

Prrouide a figge for thy friende, and a peache
for thy enimie.

Allegrezza di cuore fa bella pelladura di viso.

The merynesse of the heart, causeth a fayre co-
lour in the face.

*Alle nozze, & alla morte, si conoscono gli ami-
ci e parenti.*

At mariages and burials, freendes and kinf-
folke be knowne.

Al mal mortal, ne medico ne medicina val,

A deadelye disease, neyther Physition nor
Physike can ease.

*Amor di putana, e vin de fiasco,
Da mattina buono, da sera guasto.*

The loue of a harlot, and wyne of a flagon,
is good in the morning, and naught in the
euening.

A sino ponto, bisogna che trotti.

An asse pricked must needes trot.

*A spèta luoco, e tempo a far vendettà,
Che non si face mai ben infresta.*

Awayte tyme and place to be reuenged,
For it is neuer well done in haste.

*Assai ben balla, a chi fortuna suona,
Hee daunceth well inough, to whom Fortune
pipeth.*

Assai guadagna, chi fortuna perde.
He gayneth inough whom fortune loseth.

*Aue morta non fa mele,
A dead Bee maketh no honie.*

A vn a vno, si fanno gli fusi
By one and one the spindles are made.

B

*Belle parole, e cattini fatti,
Ingannono i saui, & i matti,
Fayre wordes and wicked deedes,
Deceyue wyle men and foolcs.
Ben faremo, ben diremo,
Mal va la barca, senza remo,*

Doe wee well, speake we well,
 Ill goeth the Barcke without oares.
Bandiera vecchia, honor di capitano.
 In olde bande, is the honour of a captain.

C

Cane che baia, non vuol nuocer,
 A barking Dogge will do no hurt.
Can vecchio, non baia indarno.
 An olde Dogge barketh not in vaine.
Canal corrente, sepultura aperta,
 A running bozse, an open graue.
Cera, tela, è fustiano,
Bella bottega e poco guadagno.
 Ware, linnen cloath, and fustaine,
 A fayre shoppe, and little gayne.
Chi compara caro, e toglie a credenza,
Consum' il corpo, e perde la semenza.
 He that buyeth deere, and taketh vpon credite,
 consumeth the body, & loseth the seede.
Chi di paglia fuoco fa, molto fumo & altro nō ha.
 He that makes a fire of straw, hath store of
 smoke, and nothing else.
Chi duo lepori cazzia, vno perde & l'altro
lascia,
 He that hunteth two Hares, loseth one, and
 leaueth the other.
Chi è in diffetto, è in sospetto.
 He that is in pouertie, is in suspicion.

Chi

Chi ha buona lancia, la proua nel muro.

He that hath a good speare, let him try bynne
against the wall.

Chi ha tempo, non aspetti tempo:

He that hath tyme, let him not looke for tyme.

Chi non fa, non falla,

Chi falla, s'amenda.

He that doth nothing, doth not amisse:

He that doth amisse, may amende.

Chi fa male, odia il lume.

He that doth ill, hateth the light.

Chi non ha cuori, habbe gambe.

He that hath no heart, hath legges.

Chi non ha moglie, spesso la batte,

He that hath no wyfe, beateth her often.

Chi non ha figliuoli, ben gli pasce,

He that hath no children doth bring them by
well.

Chi non ha seruito, non sa comandare.

He that hath not serued, knoweth not howe
to commaunde.

Chi non nauiga, non sa che sia il timore di Dio.

He that hath not ben on the sea, knoweth not
what the feare of God is.

Chi non può batter il canallo, batta la sella.

He that can not beate the horse, beateth the
saddle.

Chi non robba, non fa roba,

He that doth not robbe, maketh not a roabe,
or a gowne.

Chi nuoce altrui, nuoce se stesso,

He that hurteth an other, hurteth him selfe.

Chi serue al commune seru'a nessuno,

A common seruant is no mans seruant.

Chi serue le puttane, il tempo perde,

He that serueth harlots, loseth his tyme.

Chi tardi arrina, mal allogia,

He that cometh late, hath yll lodging.

Chi ti vede di giorno, non ti cercherà di notte:

He that seeth thee in the day, wil not seeke thee
in the nyght.

Chi tutto vuol, di rabbia muore.

He that will haue al, dyeth of madnesse.

Chi va dormir con i cani, si leua con i pulici,

He that goeth to bedde with Dogges, aryleth
with fleas.

Chi va dormir senza cena,

Tutta la notte si dimena,

He that goeth to bedde without his supper, is
out of quiet all night.

Chi va & ritorna, fa buon viaggio,

He that goeth and cometh, maketh a good
voyage.

Chi vine in Corte, muore a pagliaro,

He that liueth in Courte, dyeth vpon a straw

bed

Chi vuol dir mal d'altrui,

Prima si pensi di lui.

He that speaketh yll of an other,

Let him first thinke of himselfe.

Corbi con corbi non cauano mai gli occhi,

One crowe neuer pulleth out an others eyes.

D.

Dal disto a fatto, si è vn gran tratto,

From worde to dede is a great space.

Del ocha, mangiane pocha,

Eate little of a gosse.

Di senno, è piena ogni testa,

Euerie head is full of witte.

Duro con duro, non fece mai buon muro,

Harde with hard neuer made good wall.

Dolce perole rompono l'ira,

Fayre speche breaketh anger.

E bella cosa pigliar duoi columbi, con vna fana,

**It is a goodly thing to take two pigeons with
one beane.**

El ben guadagner, fail bel spender,

Fayre gayning, maketh fayre spending.

E bisogno che'l sauo porci il matto in spalle

**The wise man had need to cary the foole vp-
on his shoulders.**

El dir mal d'altrui, è il quinto elemento,

To speake yll of an other, is y fifth element.

Ela

El fine fa el tutto,
The ende doth all.

El mal vien per libre, e va via per vncie.
Mischiefe cometh by poundes, and goeth by
ounces away.

*El nauigar è il piu grosso, & il piu sotil mestier
che si fa.*

Mariners crafte is the grossest, and the subtis-
lest handycrafte that is.

El pasciuto, non cred' al digiuno.

He whose bellie is full, belcreuth not him that
is fasting.

El persico vuol el vino, il fico l'acqua,

The Peache wyll haue wyne, the Fygge
water.

El pesce grande, mangia il piccolo.

The great fishe eateth the little.

El pesce guasta l'acqua, e la carne la contia.

Fyshe marreth the water, and fleshe amends
deth it.

Et primo Capitolo di matti, e tener si sauo,

The firste Chappyer of Fwoles, is to be ac-
compted wise.

El promette mari è monti.

He promiseth seas and mountaynes.

El prometter, è la vigilia del dare,

Promising is the bigile of giuing.

El se mette ananti, come fanno gli Asini,

He putteth him selfe foze ward as Altes do.

El superchio, rompe il comperchio,

Superfluitie, or that whiche is more than is
inough, breaketh the coner.

El sparagno, è il primo guadagno,

Sparing, is the first gayning.

El vino al saouore, il pane al calore,

Wyne by the saouore, bread by the colour.

Experientia e qualche volta periculosa,

Experience is sometymes dangerous.

F

Fammi indouino, & ia ti farò ricco,

Make mee a Diuinaure, and I will make
thee ryche.

*Far ben non è inganno, buttar via il suo, non è
guadagno,*

To doe well is no deceit, to put awaye his
owne, is no gayne.

Febraio curto, peggior di tutti,

Short Februarie is worst moneth of all.

*Fрати offeruanti sparagno il suo, e mangino quel-
lo d'altrui,*

Fryers obseruants spare their owne, and
eate other mens.

G

Catto guantato non piglia forzi,

A gloued catte can catche no myse.

Grand amore, grand dolore,

Great

Great loue, greate grieve.

*Grand'e grassa mi faccia Dio, che biancha e
rossa me farò io.*

God make me greate and big, for white and
redde I will make my selfe.

Gran nauì gran pensieri,

Great Whippes, greate thoughtes.

*Guarda ch'ei non vi straccia, cioè, ch'el non vi
tenga par forza,*

Take heed that he rent you not, that is, that
he holde you not by force.

*Guardateuid'aceto, è da vina dolce, de la
cholera dun huomo pacifico,*

Take you heed of vineger, and sweet wyne,
that is, of the anger of a quiet man.

Huomo condannato, mezzo degolato,

A man condemned is halfe beheaded

Huomo da confin, oue ladro, oue Assassin.

A bozderer is a theefe or murderer.

Huomo peloso, oue matto oue venturoso.

A hearie man is foolish or venturous.

*Huomo Rosso, e femina barbata, tre miglia
de lontan la saluta.*

Greete a redde man and a bearded woman
thre myles off.

I.

I dinari fanno correr i caualli.

Money makes the horse to goe.

I dinari, sono il verbo principale in questa casa.
Moneye is the principall worde in thys
 house.

*I dinari stan sempre con la baretta in mano, per
 suor cambio,*

Moneye standeth alwayes with cap in hande
 to take exchange.

I matti fanno le feste, & i sani le godeno,
Foles make feastes, and wyle menne enioy
 them.

Impiastro grosso & vnguento sottile,
A grosse playster, and a subtile annoynte-
 ment.

*In Cypro, di tre cose è buon mercata, di sale, suc-
 charo, e puccane,*

In Cypres is a good market of thzee thyngs:
 of salte, sugre, and whowes.

In vna notte nasce vn fango,
A musheron groweth in one nyght.

L'ira placata, non rifa l'offese,
Anger appeased, doth not amende the hurte.

I Todeschi hanno l'ingegno nelle mani,
Dutchemen be wyle in their bandes.

Il fine, fa tutti equali,
The ende makes all equall.

Il secreto è laudabile,
Secrecie is prayseworthis.

Il secreto si deuè celare,

A secrete ought to be concealed.

L.

L'acqua fa male, il vino fa cantare.

Water maketh one yll, wyne maketh one
sing.

L'acqua va al mare.

The water goeth to the sea.

*La coda condanna molta volte la volpe a la
morte per esser troppo lunga.*

The taylor condemneth many tymes the Foxe
to die, for being ouer long.

L'innocentia porta seco sua defensione,

Innocencie bringeth with hir, hir owne de-
fence.

*La mala compagnia è quella che mena gli buo-
mini alla forca:*

Euil companie is that whiche bringeth men
to the gallowes

La mala herba cresce presto, e non si perde mai.

The euill hearbe soone groweth, and is ne-
uer destroyed.

La morte di Loui, è sanita delle pegore.

The death of the Wolues is the saletie of the
beastes.

Le notte è madre di pensieri,

The night is the mother of thoughtes.

La peggior carne che sia, è quella del huomo,

Mans fleshy is the worst that is.

La porta di retro, guasta la casa.

The posterne doze marreth the house.

La robba non è, a chi la fà, mai chi la gode,

The gowne is not his that maketh it, but his
that enioyeth it.

La speranza, è l'ultima cose del huomo,

Hope is the last thing that man hath to flee
vnto.

Le buone parole ongino, le cattive pungino,

Good wordes doe annointe, the shrewde doe
picke.

Le bugio hanno corte le gambe,

Lies haue short legs. To this the Germaine
prouerbe is like,

Leugen hat ein kranck beyn, that is,

A lye hath one lame legge.

Le lettere sono de i studiosi,

Le ricchezze, di solliciti,

Il mondo, di presuntuosi,

Il Paradiso, di deuoti,

Learning belongeth to students,

Riches, to the carefull,

The world to the presumptuous,

Paradise to the deuoute.

Lingua bardella è, che per fretta fauella,

The tong is a lyar, that speaketh in hast.

L'occhio del Patron, ingrassa il cauallo,

The owners eye, doth fatte the horse.

Lombardia è il giardino del mondo.

Lombardie is the garden of the worlde.

M.

Mal'anno e moglie, non manca mai,

An yll yeare and a wyfe doth neuer fayle.

Matto per natura e sanio per scrittura

A foole by nature, and wyse in wryghting.

Medico pietoso, fa la plaga vel enoso,

A pitiful physicion maketh a deadly wounde.

Meglio è dar la lana, che la pecora,

It is better to giue the wool than the sheepe.

Meglio è esser confessore, che Martyre

It is better to be a Confessoure, than a

Martir.

Meglio è vn magro accordo, ch'vna grassa

sentenza,

A leane agreement is bettter than a fatte sen-

tence.

Mett' il matto su'l banco, o gioca di piede o

di cantò,

Set a foole vpon the benche, and he will play

withh isfeete, or sing.

Mi bisogna fare come quelli che vedino la rui-

na su la testa, e pur s'adiutano delle mani,

I had neede doe lyke them, whiche see the ru-

ine ouer their beade, and yet healpe them-

selues with their handes.

Murobianco, carta di matto,

A white wall is fool's paper.

N

Ni amor, ni signoria vuol compagnia,
Neither loue nor soueraigntie will haue
companye.

Nessuno da, quel che non ha,

None geuith that which he hath not.

Ni occhi in lettera, ni man in tasca da' altrui.

Neither the eye in the letter, nor the hande
in the purse of an other.

Nul bene, senza pene,

No good thing is without payne.

Nul tacer fu mai scritto,

No silence was euer witten.

Non è virtù che povertà non guasti,

There is no vertue which pouerty destroy-
eth not.

*Non sparger tanto del tuo con le mani, che tu ne
vagi cercando con i piedi,*

Spread not abroad so much of thyne o'one
with the handes, that thou goe not to seeke
it with thy feete.

Non vien ingannato, qui ha quel in che si fida,
He is not deceyued which hath wherto he may
trust.

*Nozze è Magistrato, sono del cielo desti-
nato,*

Marriage

of Pleasure.

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Marriage an d Office, are appoynted from
aboue.

O.

Oglio, ferro, sale, mercatantia regale.

Oyle, Iron, and Salte, is a royal marchan-
dise.

Ogni dieci anno, l'uno ha bisogni de l'altro.

Euery ten yeares, one hath neede of an
other,

Odio fra gl'amici, è soccorso dalli strani,

Hatred among friendes, is the succoure of
straungers.

Ogni di vene la sera,

Euery day the nighte commeth.

Ogni ucello non conosce sil buon grana,

Euery bird knoweth not good grayne.

Ogni tristo cane mena la coda,

Euery naughty dog hangeth the tayle.

Ogniuno per se, & il diauolo per tutti,

Euery man for him selfe, and the Deuill
for all.

Odi ricominciato peggio che prima,

Hatred begon estones, is worse than before.

P.

Patisco il male, sperando il bene

I suffer the yl, hoping for the good.

Pesa

Pesa giusto, e vendicaro.

Make iust waight and sell deere.

Piu per dolcezza che per forza,

More by faire merres than by foule.

Poco Senno basta, a chi fortuna suona,

A little wit is inough for him to whome fortune pipes.

Putti e matti indouinano,

Children and fooles tell truth.

L

Qualis vita finis ita.

Qual vita tal fine.

Such as the life is, such is the ende.

Quando la gatta non e in casa i forzi ballano.

When the Catte is not at home, the Myce daunce.

Quando l'ha ben tonato, è forza che pioni,

When it hath well thundred, it muste needes rayne.

R

Radigo, non fa pagamento,

Delay maketh no payment.

Ramo curto, vindemia longa.

A short bow, a long grape time, or store of grapes.

Ragione deu'effore in consiglio.

Reason oughte to be in counsell.

Sacco rotto, non tene meio.

A broken bagge can holde no mill, mill of mil-
lium is a small graine.

Se vuoi venir meco porta teco.

If thou wilt come with me, bring with thee.
*Si danno bene gli officij, ma non si dona discre-
tione.*

Offices may well be giuen, but not discre-
tion.

Soffri il male, & aspetta il bene.

Suffer the ill, and loke for the good.

*Sono huomini al mondo, che vogliono l'ouo e la
gallina.*

There are men in the worlde that wyl haue
the egge and the hen.

Sopra Dio non e Signore,

Sopra il nero, non e colore: Ni

Sopra il sale si troua sapore.

Above God there is no Lord,

Above blacke there is no colour: And

Above salt there is found no saour.

Speranza conforta l'huomo,

Hope comforteth man.

T.

Taglia la coda a l Cane, restà semper cane,

Cut off a dogs taile, he will be a dog still.

Tal biasma altrui, chi se stesso condanna.

Sach

Such a one blameth another, that condem-
neth himselfe.

*Trista quelle Musa, che non sa trouar scusa,
Naught is that mule, that findes no excuse.
Triste quelle case, oue le galline cantano, & il
gallo tace,*

Naught are those houses, where the henne
crows, and the cocke holds his peace.

Tristo colui chi da effempio ad altrui.

He is in ill case that giueth example to an-
other.

*Trotto d' asino, è fuoco di paglia poco dura,
The trot of an asse, and a fyre of strawe en-
dureth but a while.*

Troppo sperar inganna,

Too much hope deceyueth.

Tu la puoi slongare, ma non scampare,

Thou maist prolong hir, but not escape hir.

Tutti tirano l'acqua al suo molino,

All draw water to their owne mill.

Tyriaca vecchia, è confitione nuoua,

Olde triacle, and a new confectiō:

V,

*Vegliar a la Luna, è dormir al sole, non fa ni pre-
ficto ni honore,*

To watch in the night and sleepe in the daye,
causeth neither profite nor honoure.

Venge

Vengo di casa: cio è, ni guadagno ni perdo.

I come from home, that is, I neither winne
nor lose.

Venetia, chi non ti vede, non ti pretia,

Venice he that dothe not see thee, doth not
esteem thee.

Vesti caldo, mangia poco, beui assai e viuerai,

Cloath thee warme, eat a little, drinke
inough, and thou shalt liue.

Vi manca cosa, che habbi.

You want the thing you haue.

Vive chi vince , He lyueth that overcom-
meth.

Vivi con vivi, è morti con morti.

The liuing wyth the liuing, and the deade
wyth the dead.

Vna man lava l'altra, e tutte due luan' il viso,

One hande watheth another, and both wath
the face.

Volunta fa mercato, e dinari pagano,

Wyll buyeth, and money payeth.

